

KA SYNGKHONG KYNTIEW RE



U MONDON BAREH  
BIRTH CENTENARY CELEBRATION

Souvenir



1873—1973

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**CHIEF MINISTER  
MEGHALAYA, SHILLONG**

Dated 1. 11. 1978.

## **M E S S A G E**

I am happy to know that the 'Syngkhong Kyntiew Ri' is celebrating the Birth-day Centenary of U Mondon Bareh, one of the front ranking authors of the Khasi Hills and Jaintia Hills Districts, who by his books, magazines and literary works had contributed towards the enrichment of the Khasi literature and added to the educational advancement of the children in these Districts.

I hope that this endeavour on the part of the 'Syngkhong Kyntiew Ri', would be blessed with success so that, besides perpetuating the memory of these pioneers in the field of the Khasi literature, it would also rekindle the spark in those with literary bent of mind to emulate and improve upon what our forebears had achieved.

I wish the celebration success.



**J. D. Pugh,**

Chief Minister,  
Meghalaya.

GOVERNMENT OF MEGHALAYA  
[REDACTED] Y.

No. [REDACTED]



S. D. KHONGWIR  
DEPUTY CHIEF MINISTER

MEGH. LA YA, SHILLONG

## 'Tien Kyrkhu Kyrdoh

Ka long kaba sngewbha shibun eh ban tip ba ka Syngkhong Kyntiew Ri kan rakhe ia ka jingdap Spah Snem ka Sngi kha U Babu Mondon Bateh, Bam-kwai-ha-ing-U-Blei, mynta u snem 1978 da kaba pynmih ia ka 'Souvenir'.

Ngan don kawei pat kaba ngan sngewkmen ban ia kaba nga iohi ba ki Khun ka Ri, ha kine ki por, ki la im jingmut ban wad jingtip shaphang la ki jong ki Rangkynsai-Rangdajied kiba ka jaidbynriew ka la pynkha na kawei ka por sha kawei pat. Shisien ba ngi la ioh ia kane ka mynsiem ban khein koi ia la ki jong, ban ai ka nam ka burom ia kito kiba dei ban ioh ia ka, ngi sakhi shai ba ngi la san la rangbah kum ka jaidbynriew ha ka jingstad-jingshemphang. Nga ngeit skhem ba kane kan ialam ia ngi sha kiei kiei kiba khraw

Nga ai ka jingkhublei bad ka jingkyrkhu kyrdoh ia ka Syngkhong Kyntiew Ri kaba la shim ia kane ka kanram ban kynmaw burom bad pynsah-nam ia uue u Khlur ka Ri jong ngi, U Babu Mondon Bateh. U la long u Rangbah uba la ai jingshai ia ki khun ka Ri ha ka lynti ka thoh ka pule bad kumjuh ruli kum u Nongthoh-kot ba pawnam. Ngisngewsatong shibun ha ngi la ioh kum kine ki Rangkynsai kiba la tyagshain phynai bha ha Sahitbneng ka Ri jong ngi, kiba la long ruh ka burom ia ine i jaidbynriew barit jong ngi.

Ki Souvenir kiba kum kine, kiba iathuh ia ngi ia kiei kiei kiba khraw kiba kine ki Rangbah ki la pyadep bad ia ki mawlynnai kiba kordor kiba ki la kynshew ha u thiar ka lynti ka jingim jong ki, kin long da shisha ki jingkyrkhu bad jingaimynsiem kiba khraw ia ki samla samhoi jong ngi, la ha ka jingtrei shitom jong ki ban wad ia ka jingstad, ne ha ki kam ki jingtrei baroh. Kin kren ruh ha ki Khun-Phrangsnagi, ki Thei-tipsngi-tipduk ka Ri, ia ka jingim kaba ia beh ia ka burom ka nam bad ka akor kaba bha kum ki khun tip-blei-tip-briew jong u Hynniew Trep u Hynniew Skum.

Khublei,

Uba burom,

S. D. Khongwir.





EDUCATION MINISTER  
INDIA

New Delhi  
28 July, 1978.

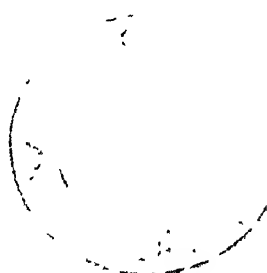
## MESSAGE

I am glad to learn that the Literary Committee of Syngkhong Kyntiew Ri, Shillong, are going to bring out a Souvenir to mark the birth centenary of U Mendon Bareh, a distinguished man of letters of Meghalaya. U Mendon Bareh's contribution to the Khasi literature is unforgettable and it is in the fitness of things that due honour is paid to his memory.

I hope that the Souvenir will bring out the salient features of Bareh's literary art and open the eyes of readers to the different facets of Bareh's imaginative genius.

I wish the efforts of the Literary Committee all success.

P. C. Chander.





Shri H. HADEM  
Minister  
Power, Mining & Geology and Excise  
Government of Meghalaya Shillong.

Dated the 28th July, 1978.

## MESSAGE

Nga sngewbha shibun ban tip ba ka Syngkhong Kyntiew Ri kan pynlong ia jingrakhe ia ka sngi kha jong u Babu Mondon Bareh ha ka jingdap spah snem mynta u snem.

Ka Ri Khasi bad Jaintia jong ngi ka la pynnuh karto katne ki Rangdajied (kynthei bad Shynrang) kiba la sdang pat ban khlei ia ka thoh ka tar K'ba la ngcit ba la kum nguid ia ka hyndai ha ka por ba ngi ia ka wah ba l kumta ngi la poi sha ka kyrdan ba ngi long mynta, bad katba ka por ka nangiaid ngi kyrmen ba ka Ri kan pynmih shuh shuh ia ki Rangkynsai kiba iar jingmut jingpyrkhat ki ban nangiai ngam kham jylliew sha ki thwei jong ka jingstad ban nang kyntiew ia ka Ri sha ki kyrdan jingnang jingstad ba kham sha jrong ba ka thoh ka tar Khasi kan nang ioi nangpar shuh shuh.

Kane ka jingrakhe da ka Seng nga kyrmen kan long ka lad ban kyrsiew bad pynkhih ia ki rang bad thei samla jong ka Ri ban aiti ialade ha kaba trei mi-not ban kynjoh haduh u pud jingstad jong ka pyrthei bad yuk ba mynta. Ban poi shata, ka shong ha ka jingtrei bad aiti mon sngewbha ialade. U Myllung Soso Tham ha kaba iadei bad kane u pynwan ha ka ktien Khasi ia kawei ka poetry kumne harum:—

“Baroh ki thiah, ki thop ki tei,  
Babun ki phet, ki triang;  
Paia ka jaidbynriew ki tei,  
Ban poi haduh babiang.”

Nga ai khublei ia ka Seng baroh kawei lem bad ka jingkyrkhu kyrdoh ia ka jingbha jingmiat, jingphuh jingphieng jong ka jingrakhe dap spah snem ia ka sngi kha jong I Babu Mondon Bareh.

U shakri ha ka kam,

H. Hadem



J. D. POHRMEN  
MINISTER  
Health & Family Welfare  
P.H.E. Border Areas Development and Trade  
(including Border Trade)  
Meghalaya

## Ki Ktien Kyrkhu Kyrdoh

Ka kyndeh ka mynsiem da ka jingkmien ban tip ba dang don ki rangbah Khasi-Pnar bad ki seng ieid ri kum ka Syngkhong Kyntiew Ri, kiba im sngi ym tang ban pynioi pynsan ia ka ktien ka thylliej Khasi, ka imlang ka sahleng bad ha burom ka akor Khasi hyntei ban iai pynsgew pynsgap ruh ha ki longdien ia ka mynnoi bakhrav jong ki longshwa manshwa. Lada ha kane ka por ka ktien Khasi ka la sdang riewspah kat haduh ban kyjoh noh sha ka kyr-dan jong ki ktien ba pawkhamat eh jong ka Ri India salonsar, ka dei na ka daw jong ka jingbha bad jingiai im bha ki syabai dieng ktien ba la thung bad ba la sumar bha da ki longshwa jong ngi kum I Babu Mondon Bareh (bam kwai ha iing U Blei).

Kumta nga sugw ba ka long ka burom ia nga ban ioh lad ban phah ki kyntien kyrkhu kyrdoh sha ka thup pynsah kynmaw ia ka jingdap spah snem jong ka jingkha I Babu Mondon Bareh. Ha ka ba ai kine ki kyntien kyrkhu kyrdoh, nga shon shap hangne ia ka jingsngewburom jong nga ia ka Syngkhong Kyntiew Ri, kaba trei shitom na ka bynta ka bu om ka hormot jong ka jaitbynriew Khasi-Pnar. Ha la i jinglong ba duna kum u biiew, nga nguh ia U Blei Trai Kyn-rad arti arjat, ba Un ai sbun ki lad ki lynti ia ka Syngkhong Kyntiew Ri, khnang ba ki jingtrei babha jong ka kin iai kha ki spah ki hajar kordor, na kawei ka por sha kawei ka por, ba shisien ka sngi kan ieng biang ka dawbah jong ka Ri bad ka jaitbynriew Khasi-Pnar.

J. D. Pohrmen



## MESSAGE

It gives me a sense of joy to know that the "Syngkhong Kyntiew Ri" is celebrating the Birth Centenary 1978 of Late U Babu Mondon Bareh, a renown Khasi writer. Most of the literate Khasis knew him well, if not personally but through his books. Babu Mondon Bareh wrote a number of Prose, Poetry, Grammar and a Drama and was also a very experienced teacher. This celebration will surely pave the way towards further renaissance of Khasi literature. I can only say that in Late Mondon Bareh's days where the Khasis were still very backwards specially in the sphere of literacy yet he and few other Khasi literatures had been the guiding stars in the sphere of literature.

The right step taken by the "Literary Committee" of the "Syngkhong Kyntiew Ri" to celebrate the Centenary this year will, therefore, inspire and enthuse the present young Khasi writers - men and women. I hope the standard of our literatures in a very near future will greatly enhance.

I wish all the organisers of the Centenary and Syngkhong Kyntiew Ri as a whole, a successful endeavour.

R. Lyngdoh,

Minister, Public Relations, etc.,  
Meghalaya.

Dr. B. PAKEM

Minister, Agriculture (including  
Irrigation and Animal Husbandry)  
Government of Meghalaya  
Shillong.

Dated the 28th July, 1978



## MESSAGE

Nga dap da ka jingmen kabt khaw ban tip ba kan don ka jingakhe pyndonburom ia ka jingdap siispah snem jong ka sngi kha u Babu Mondon Barch u ba la long uwei na ki khur ba jatan lynti ia ka pateng bynriew ka Ri Khasi bad Jaintia ha ka liang ka thoh kot thoh sla. Nga kyntu ia ki para Ri baroh, khamtam ch ia ki samla pule ban bud ia ki nuksa babha jong u Babu Mondon Bareh khnang ba ka Ri had Jaid bynriew kan tyngshain ha ka liang ka thoh ka tar bad ka jingnangi jingstad.

B. Pakem.



# ACKNOWLEDGEMENTS

In connection with the celebration of the Mondon Bareth Birth Centenary during this year, the Literary Committee of the Syngkhong Kyntiew Ri records its deep sense of gratitude to the Messages received from the Union Education Minister, Dr. P.C. Chunder; The Chief Minister of Meghalaya, Mr. D.D. Pugh; The State Deputy Chief Minister, Mr. S. D. Khongwin; the Health Minister, Mr. J. D. Pohrmen; the Public Relations Minister, Mr. Rowell Lyngdoh; the Excise Minister, Mr. H. Hadem and the Agriculture Minister, Dr. B. Pakem.

The Committee records its acknowledgement of thanks to M/s R.T. Rymbai, A. S. Khongphai, I. M. Simon, H. D. Ropmay, H. Syiemlieh, O. Roy Thangkhiew, L.G. Shullai, E. W. Davies Jyrwa, H. Warjri, Maurice G. Lyngdoh, Wilson R. Iaitfiang, Hollando Lyngdoh, K. Rapthap, B. R. Kharlukhi, Donbok T. Laloo, K. W. Nongtum, W. Tiewsoh, E. W. Dkhar, H. Myllemngap, A. Jala, Rev. H. Lyngdoh, Rev. I. Khaikongor and Tourist Mark for their valuable articles, poems of dedication, biographies etc.

The Committee expresses its special thanks to the children of U Mondon Bareth, namely, Dr. Hamlet Bareth, Mr. Thomas Bareth, Mr. Garlin Bareth and Mr. Victor Bareth for the articles etc., contributed on the life and works of U Mondon Bareth and also for making available the old records of U Mondon Bareth to be reproduced in this Souvenir.

The Committee expresses its grateful thanks to the D.P.I. Meghalaya and the Chief Executive Member, Khasi Hills District Council for their financial supports which have been a great help to the Committee.

Our thanks also go to Mr. W. Tiewsoh, Mr. M.G. Lyngdoh and Prof. Korbar Singh for their active cooperation to bring out this commemorative Souvenir to light.

**B. Chedrack Jyrwa,**

*Editor,*

Mondon Bareth Birth Centenary Souvenir,  
SYNGKHONG KYN TIEW RI,  
SHILLONG.

## A SHORT REVIEW ON THE LIFE OF U MONDON BAREH

— G. Bareh.

**1878-1898**—U Mondon Bareh was born in 1878 at Jowai. He was very fond of hunting, fishing and other kinds of outdoor games, and during his childhood and boyhood, he spent most of his time in the beauties of nature which had a great effect on his writings in his later life. He had his early education in a school at Jowai, and having completed his studies in the land of his birth, he came to Shillong to complete the Entrance Course in the Shillong Government High School. The late Rev. J. C. Evans was then the Headmaster of the Shillong Government High School. Due to some reasons, U Mondon Bareh had to give up his studies without completing the Entrance Course, and entered Mission service in 1898 when he was a mere boy.

**1899-1903**—In 1899 he joined the Cherra Theological Institution as a student (it was not then called College), and sat at the feet of the late Dr. John Roberts D. D., whom he considered to be the greatest man that our hills had ever seen at that time. In those days there were no help books or notes; and learning was confined not only to reading, listening to lectures and taking down notes; but also much more to explore and to find out the ideas of the great authors, as well as to share their joys and sorrows. In addition to the books on Theology, he had also to read a lot of books dealing with the various branches of worldly knowledge. He completed the Advance Course of the Theological Institution and was ordained as an Evangelist in this period.

**1904-1917**—He left the Theological Institution in 1904 and served as Evangelist Teacher in Jaintia Hills, and it was in that year that he married Ka Besina Kharngapkynta, daughter of the late Rev. Khnong and Ka Sulemon Kharngapkynta of Nongsawlla. After serving in Jowai for one year, he was recalled to Cherrapunjee where he served as the Second Teacher in the Theological Institution. He wrote a Report on the Revival which swept out the hills in 1903-1905. This

Report was translated into Welsh, and it is up till now an important source of information on the Revival. He also wrote a book entitled "*Ki Sermon u Dr. John Roberts*," and in the preface of this book he inserted an English Poem of ten stanzas, the first of which runs as follows:—

*Teacher revered, I come to strew  
Thy mouldered grave with broken flowers  
Which once were gathered 'neath thy bowers  
In days serene of long ago.*

The other publications were "*Ka Seng Presbyterian*" and "*Ka Komentari sha ki Galatia*." As a lover of literature, he rendered valuable help to Dr. John Roberts in his literary work. After the death of Dr. Roberts in 1908, U Mondon Bareh helped Mrs. Roberts to complete the translation of the remaining portion (left by Dr. Roberts) of "*Pilgrims Progress*." He left the Mission work in 1917 and came to Shillong.

**1917-1932**—After staying in Shillong for a short interval of time, he went to Jowai and served as an officiating "amin" under Mr. Shadwel, S. D. O. and was appointed as a Second Clerk. In his Office on the termination of the post of Amin. He joined the post of Sub-Inspector of Schools on the 1st February 1918; and a few months after joining the post, he was deputed to undergo Training in the Dacca Training College, from which he secured the L. T. Diploma. On his return from the Training College, he served as a Sub-Inspector of Schools for 3 months, after which time he was transferred to the Jalaw Training School where he served for one year. He was then transferred to the Shillong Government High School where he served as Teacher for 18 months, and was again transferred to his original post of Sub-Inspector of Schools. He had to take 5 months' leave to undergo an operation for Appendicitis, and was operated in the Welsh Mission Hospital (now called the Khasi Hills Presbyterian Hospital)

by the late Rev. H. Gordon Roberts. He wrote an English Poem in praise of the good work done by the Hospital, and a sonnet as a tribute to Miss Buckley (Matron) the three lines of which run as fellows :—

*"Far from the world's high strife, beneath  
God's eye,  
Goes on your silent work—a ministry  
Divine, drawing our earth to heaven near."*

It was in this period that he passed the Matriculation of the Dacca University in the First Division.

Soon after the death of Mr. Alexander B. A., B. T., U Mondon Bareh was called upon to take charge of the Office of the Deputy Inspector of Schools, Khasi and Jaintia Hills, and held the post of Deputy Inspector of Schools till his death in 1932.

His literary contributions during this period were the translation of the story of Sindbad, the Sailor (connected pieces of which were published in his monthly Magazine, "*Ka jingkhai ba Ri Khasi-Pnar*"); Publication of "*Khasi English Course and Grammar*," the Translation of *Alladin*—(in a form of a book) the Translation of Shakespeares' "Measure for Measure," publication of "Anglo-Khasi Primer" and some of the folk tales from Jaintia Hills published in the Book "*[U Mauvun Jinatin*" He also wrote seven English Poems, namely "Myn-rngod and Myntdu," "The 'lei Tree,'" "The Stag," "The School Master," "The Shining River," "Beer-la hai-roi" and "Apocalypse of St. John," which may be found in Chapter 5 (Khasi—Anglian) of H. Bareh's "The Language and Literature of Meghalaya" published by the Indian Institute of Advanced Study, Simla in 1977. "*Ka Drama u Mihnai*" which was his original production was published in 1965

As an Inspecting Officer he tried his best to raise the standard of education to very great heights. Preaching the Gospel of self-supporting and self-governing education wherever he went, he urged the Sylems, the Dolois, the Lyngdohs, the Sirdars and the people

at large to make generous contributions to the noble cause of educating the people. He believed that education is the offspring of the human mind and is not a 'dead' thing, but a permanent force which lies at the helm of human affairs, and which shapes the destiny of mankind. He strove hard to improve the curriculum and the Methods of Teaching. He held the view that the work of the teacher is not confined within the four walls of the School; but he is also a social force who influences the society and is influenced by it; and serves as a living example to his pupils by his devotion to duty, sincerity and uprightness in all things. With a view to improve the methods of teaching, he organised many teachers' Conferences. He was happy to see that some of his efforts bore good fruits during his short period of service (please refer to his "Views on the different aspects of Education" and his own writing in "*Ka Jingim bad Jingtres jong I Pa*" in the other Chapters of this souvenir.)

The following extract throws some light on his literary work and the experience in the field of Education :—

*Extract from Letter No. 8 D dated  
3 1. 1930 from U Mondon Bareh,  
Deputy Inspector of Schools,  
Khasi & Jaintia Hills to the  
Registrar, Calcutta University.*

.....more than any other educated Khasi, I have made the largest share of contribution..... Besides a considerable amount of journalist enterprises which were undertaken before I joined Government service in 1918, I have written and published five Khasi and Anglo Khasi books which were undertaken on a variety of subjects; and competent authorities have spoken highly of my library productions .... I have had 30 years experience in the educational work both under the Mission and Government, and have served in various capacities as primary school teacher, Headmaster of M. E. School, Professor at the Cherra Theological College, Sub-Inspector of Schools, Assistant master, Shillong Government



High School, Superintendent, Jalaw Training School and Deputy Inspector of Schools.

I am now launching out my literary enterprise on a large scale. I have already compiled two Khasi books, viz. the Khasi version in an unabridged form, of the story of *Sindbad the Sailor*, and a collection of stories collected from the Jaintia Hills .. My full rendering into Khasi of Shakespeare's *Measure for measure* is also on the eve of completion .....

I may further bring before your kind notice that I have also written a number of English Poems and a competent authority not less than Mr. Cunningham has written in high terms of my English verses."

He died in harness in 1932, to the great loss of his family, the Education Department and his friends and admirers.

## THE MYNRNGOD AND THE MYNTDU

— Mondon Bareh

In days of yore, when yet the world was new,  
And hills and trees had just began to grow  
Two sisters rivers young and fair, a race  
Agreed, in rivalry the fertile place  
Below the hills the first to reach, and find,  
As prize, the praise and service of mankind.  
One of them was the Mynrngod named, of proud  
And turbulent temper, she deeply ploughed  
Her way through Khasi's border rough and steep :  
The other, she of temper calm and deep,  
Through the rich fertile fields of Jaintia rolled,  
From time immemorial the Myntdu called.

The Mynrngod, in her fit of rage and pride  
Her source, with just one bound, left out of sight :  
Then hurled herself against the impeding mounds,  
With frantic shouts and thunderous roaring sounds,  
Which caused, both far and near, a nuisance deep  
And loud, depriving man and beast of sleep.  
And further on she dashed with vehemence  
Exerting pressure in feats of violence  
Right through the towering hill she cut her way :  
So, by her torrents pierced, hugh rocks gave way :  
And, with a crash, came tumbling down  
In heaps of boulders all profusely thrown.

But as she onward rushed and met deep soil,  
Reduced her mirthful was to a toll,  
The obstacles more stupendous became,  
And so she found her work a tedious game.  
Then, with a sad despair and spirits low,  
Like snail she tossed and tugged with progress slow ;  
Till, when a certain height she did sustain  
Her eyes surveyed a full view of the plain.  
But lo, she saw the verdant fields below  
All washed with Myntdu's waters winding slow.

With remorse deep she turned about  
 And sought the narrow glens. Then, weeping loud,  
 Along a hidden course, without much glee,  
 She set off for the unknown land and sea.

The Myntdu calmly came out of her source,  
 And traced along the winding vales her course  
 In modest robes of verdure green arrayed.  
 With low and murmuring sound her way she made.  
 She sang of worthy deeds in secret done,  
 Which boasters vain and empty fools did shun ;  
 Of nature's wondrous works—the moon and star,  
 Which in their nightly courses made no jar.  
 She sang the spring-time too, her magic spell  
 Which wrought noiselessly on the shrivelled vale,  
 And wove her texture fine of varying colours  
 Upon the grassy fields and blooming flowers.

The dying reeds and trees along her banks  
 Were by her song revived, and filled with thanks.  
 But when she met the frowning rocky hills,  
 She sought the summer paths of winding rills.  
 The hills escaped with double speed she fled.  
 And when the horizon appeared to view,  
 With hope of near reward and victory flushed,  
 Along the cliffs and deep ravines she rushed  
 In foaming cascades ; then, with rapid strides,  
 Soon left the hills. And then, with slower flights,  
 She reached her goal along the sandy plain,  
 And won the prize she well deserved to gain.

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## THE KYLLANG ROCK

— *Mendon Berek*

The old rock, high and bald,  
 Athwart the sky doth stand.  
 And, from his alry height, he looks  
 And watches o'er the land.

The rivers dance and play  
 Beneath his headless eye ;  
 And, fast along the craggy hills,  
 Their races run and fly.

And with the fleeting years,  
 The seasons come and go,  
 While human generations change  
 Beneath his changeless brow.

The thunder's brand and fire  
 Upon his bare head dart,  
 While, mocking at the rain and storm,  
 He stands unmoved, unhurt.

An emblem sure he is  
Of faithfulness divine  
Calling upon dear Khasi's sons  
In noble deeds to shine.

To suffer and be strong  
And with a calm sublime,  
To rest and trust in God's high will,  
Amidst the wreck of time

Brave rock, thou dost commune  
Forever with the sky !  
Oh ! let me learn in solitude,  
With God to live and die.

And as, along thy side,  
My steps I make control,  
Voices from old eternity  
Surge gently in my soul.

## **Views of Mondon Barch on the different aspects of Education**

— G Barch

Our father, the late Mr. Mondon Barch, Deputy Inspector of Schools, K. & J. Hills had his own views on the different aspects of Education; and what he had done for the advancement of learning in these hills, may be judged from the following few extracts taken from his Quinquennial Review (1926-27 to 1931-32) and from some of his letters to the Director of Public Instructions, Assam.

### **ON THE AIMS AND FUNCTIONS OF EDUCATION.**

(i) "But Education is the necessity of the human race. It is therefore a living seed ; and whatever changes the economic or social fabric might undergo, education will always be at the helm of affairs to guide mankind towards its destiny. It is therefore unwise to be pessimistic. Poverty may be, as it has always been, a help mate of education. Education is

the offering of the human mind.....The great movements which have moulded the civilisation and culture of mankind have got poverty for their back-ground.

(ii) In these days of acute struggle for existence ignorance means death. Knowledge should increase. New avenues should be opened for the widening of the mental vision and the proper directing of the imaginative faculties of our children. The minds of our growing ge-

neration of men and women have to be so trained and disciplined that instead of being mere recipients of knowledge, they can better be turned into active forces in the great duties which pertain to a good citizen.

(iii) ".... What is the real function of education ?

It is no other than to help people to help themselves—to educate themselves, to co-operate among themselves, to organise and carry on their own business, and, generally, to manage their own affairs, both temporal and spiritual.

(iv) 'But people will cry, and will always cry, "poverty stands in the way ; there is no money for work." In reply to this, we say, "money is a transitory matter ; it is of the earth , whereas education is divine and eternal." The battle of life is a battle of ideals. Let the educational aspirations of the people be set on fire and properly directed, and the ways and means for their achievement will be automatically opened".

### ON DOGMATIC THEOLOGY

"I further believe that you will endorse the view that it is unwise and cruel to stuff the infant minds with the terrible issues of dogmatic theology, such as sin, hell, retribution or the future destiny of mankind. The children will have plenty of scope for these great subjects in their after life. The first elements of morality and religion should as far as possible be impressed in the blood rather than in the conscious mind of the infants. In other words the little children should be led to love the beautiful and the divine by informal and natural means" (Letter No. 100 D dt. 6 3. 1930 to the Director of Public Instruction Assam )

### ON RELIGION AND MORALITY

"Morality and religion should be our life and not mere abstract idealism of our conscious ego. If a school boy learns at school to work hard and honestly at his books, so far he has had the highest

injunction of religion ....If he learns to speak the truth, what is the good of his being made to commit to memory—the lessons of truthfulness ?.....

It (religion) is a matter for the life and heart .... Our religion is our work ; we see God in His work. Let the teachers be the living examples to their pupils, by unflinching devotion to duty, honesty, kindness temperance and moderation, and let the children acquire the habits of co-operation and consideration for each other's welfare ...and this will go farther in moulding their religious lives than any amount of lectures on dogmatic theology".

### ON THE ROLE OF THE TEACHER

"Mere knowledge of the School subjects and the methods of teaching cannot make a complete teacher. As things stand at present, the success of a Khasi teacher does not depend so much on his capacity to impart knowledge, as on his breadth of sympathies and interests which enables him to identify himself with the interest of the villagers among whom he makes his daily movements.

To educate people means, first and foremost, to win their hearts and souls.

While, therefore, every attention, should be paid to the courses of instruction, the social side of the teacher should not be lost sight of."

### ON SELF-SUPPORTING AND SELF-GOVERNING EDUCATION

"The political changes which are agitating the educational atmosphere in the plains have not affected our hills in a direct way. But the present world unrest and trouble, cannot but bring new political and social elements to shape the future destiny of our race. Henceforth, education cannot move on the old fashioned and somewhat easy going lines of the past. New efforts have to be made and fresh schemes introduced in the field of education with a view to adapting our educational ideals to the

new requirements and new re-adjustments which seem to be demanded by the times. The writer is convinced that the Khasis cannot play the part of mere spectators in the present economic and political struggles.....If they want to preserve themselves they are bound to revive and utilise every available resource for their national uplifting. We are to adapt ourselves to the new circumstances and new forces which are moulding our destiny .... If the work of the Mission Bodies in this district has any meaning, it can, only mean that they are here to help us to attain the goal of self supporting and self governing education. In the view of the writer, the the present Christian Missions which are carrying on the educational work in our Hills are bound to pass through an ordeal of convulsion as a necessary condition for their adjustment with the world evolution of thought and march of events."

#### SUGGESTIONS TO ACHIEVE THE GOAL OF SELF-SUPPORTING EDUCATION

....."The Inspecting Officers have been preaching the Gospel of night schools only with persuasive ability and personal qualification at their assets.

- (2) "Influencing the villager in regard to attendance, School building and other contribution towards the pay of teachers and other contingencies such as supply of light, slates, etc "
- (3) "Approaching the district officers and the Syiems for orders in matters of School buildings ....."

**RESULTS** — "Some villagers have actually helped in contributing towards the pay of their teachers.

"School houses are built and looked after by the villagers as an established but unwritten law.

The Syiem of Mawlang has been

trying to have all the schools under his syiemship roofed with corrugated iron.

- (4) "The villagers are more and more enlightened in regard to the improvement of School buildings and there is a growing ambition to have decent and model buildings.

#### (A) MEASURES ADOPTED TO REMOVE ILLITERACY AMONG THE MASSES.

##### (B) ON INSPECTION WORK

##### (C) LEAVE.

- (A) "During the quinquennium the Deputy Inspector of Schools with the help of his staff has made vigorous efforts in removing the cloud of illiteracy from his fellow countrymen on the following lines :—

- (i) Preparation of suitable text books.....
- (ii) Publication of story books.....
- (iii) The stage as the medium of mass education .. ....
- (iv) Formation of night schools on voluntary masses ....."

- (B) "During the last year of the report I spent 244 days on tour and visited 15 M. E. Schools and 139 Primary Schools".

- (C) "I was in-charge of the Office of the Deputy Inspector of Schools throughout the quinquennium .... I did not avail myself so much of a single day of leave, even casual leave".

#### ON THE IMPORTANCE OF ENGLISH AS THE MEDIUM OF INSTRUCTION

(His Address to Teachers of High School and Middle English School in the meeting held on 21st September 1921),

"Another point which I would like to

place before your consideration this afternoon is the importance of English as the medium of instruction for the Khasi boys and girls. The proposal to boycott English and to introduce the vernacular language as the entire medium of instruction may serve good and useful purposes for the people of the plains whose conditions are quite different from ours. For the Khasi and Jaintia people and the other Hill tribes living in Assam, the day seems to be yet far distant for the introduction of such an educational scheme. We have made very poor advance in the field of literature. Text books in vernacular are not available even in the ordinary school subjects. Our language has not developed sufficiently to become a fit vehicle for the conveyance of scientific ideas. The Khasi children have to rely on English books for their information in the several branches of human knowledge. They have therefore a double kind of work to do in making their way ahead, they have at once to learn English as their only medium of information and to glean their knowledge through this difficult medium ..... To pass through hardships and obstacles, means, always a blessing in disguise for the struggling soul. It is therefore our duty to help our growing boys and girls, by putting them on the proper line of self effort, to find that kind of charm or enjoyment which is attached to every form of intellectual ordeal.

The English language is a very complex kind of language being a mixture of Saxon, Gaelic, Greek, Latin, Hebrew, Sanskrit. ... Representing as it does every form of thought, feeling, and sensibility of the human mind in its lowest as well as in its highest order. It forms the most wonderful and perfect medium of conveying human thought."

#### ON THE CONTENTS AND METHODS OF TEACHING

- (a) "The use of the hand as the basis for visual memory should be resorted to, or in other words, memorising should be based on the visual repre-

sentation of the subject formed by the pupils themselves.

- (b) "In the teaching of Geography the use of the maps is always insisted upon. In other words, intelligent direction of visual memory should replace parrot like repetition of names and places ... it is the subject which, if properly landed, appeals more to the playing instincts of children than any other School subject. In other words, it is a subject which appeals more to the objective than to the subjective side of the mind.
- (c) "Reading consists of two parts — silent reading and loud reading. In silent reading the mind works through the eye. In loud reading, the voice works through both eye and the mind. In silent reading the reader toils for his own benefit — he allows the book to speak to him through the eye, he looks at the printed words, tries to understand their import and transforms the knowledge and thought of the writer into his own knowledge and thoughts. In a word he puts himself in touch with living mind of the writer behind the dead print on a dead paper. The first point to be remembered in loud reading is the proper pronunciation of words ... the teachers should not allow their pupils to get over their pronunciation mistaken by reading too fast.

The next point to be remembered..... is connected with intonation, accent and emphasis."

"Pleasure is always the reward of pain and let us not forget what old Carlyle has once so truly said that in reading, as in the other pursuits of life, it is not what we receive but what we give that counts. It is therefore our duty... to teach our pupils how to give their time, their thought and their unselfish efforts to their reading."

ON HIS EFFORTS TO INCLUDE "KI DIENJAT JONG KI LONGSHWA" BY REV. J. BACCHIANRELO IN THE LIST OF APPROVED TEXT BOOKS AND HIS PLEA TO INCREASE THE MEMBERS OF THE TEXT BOOKS COMMITTEE.

"But after praising the book in such glowing terms both the members (of the Presbyterian church) disapprove its introduction in schools as text book on the ground of its "Roman Catholic colouring."

The book, as its title (*Ki Dienjat jong ki Longshwa*) or Footprints of our predecessors) indicates, contains a collection of highly beautiful and interesting prose pieces contributed mostly by prominent Khasi writers of the past generation. I am as much a Protestant as my friends, the other two members of the Committee; but the only chapters in which I can find germs of Roman Catholic doctrines are Don Bosco, Venanzius and the Baptism of Clovis. These chapters do contain stories of miracles and references to Roman Catholic rites and ceremonies. But even then the most orthodox and biggoted Protestants are themselves believers in miracles... ..

For the sake of fair play and justice to every body, I would like to recommend the approval of the book as Text book from Class VIII to Class X of High Schools, with the exclusion of the afore-said objectionable chapters.

For making the above proposal, I have got good reasons. The Khasi Fourth Reader published by the Welsh Mission, contains two chapters of Luther, and in these chapters the Papacy is attacked relentlessly. Still our Roman Catholic friends are quite content to use the book in their schools, when these chapters which are obnoxious to them were expunged from the M. E. Examination Course (Extract from letter No. 171 D dated 15th April, 1931 to the Director of Public Instruction, Assam).

.....The writer has come to the conclusion that membership to the Khasi Text Book Committee be not confined to a single religious denominations... This church (The Roman Catholic Church) may be allowed to have its representative on the Committee."

#### OPINIONS OF EMINENT EDUCATIONISTS ON THE TEACHERS' CONFERENCES ORGANISED BY HIM.

"I should like to say here the success of the conference (Cherra Teachers' Conference from 29.10.1928 to 2.11.1928) was due in a very large measure to the untiring efforts and whole hearted services of our Deputy Inspector"—E. H. Morris, Presbyterian Church Mission, Cherrapunjee "

"I congratulate U Mondon Bareh in his successful enterprise in organising such conferences"—S. C. Roy, M. A. (Lond), Inspector of Schools, Surma Valley & Hills Districts."

#### HIS VIEWS ON PRIVATE TUITION AND SUGGESTIONS TO IMPROVE THE PAY OF TEACHERS.

"The bad habit of engaging private tutors is prevalent not only in Shillong but also affects all the other Middle English Schools outside Shillong. The situation seems to demand a radical change in the methods of instruction, now in vogue in our Schools, as well as in the examination system, along with the betterment of the pay of our teachers. A system of School management and conduct of the examination, may be so framed as to remove all the possible loop-holes for teachers to take recourse to this means for making additions to their income which works such a great injury on the lives of the pupils."

#### ON RURAL UPLIFT

"A decent school building, well built and properly lighted and clean in itself is an object lesson to teach the villagers how to build good houses and to

look after them properly. Children who go to School every day, properly dressed and washed, will not tolerate the dirty habits of living in their respective homes."

## ON THE FACTORS TO PREVENT WASTAGE

'Let me suggest the following factors which may be utilised to prevent wastage in our Schools :—

1. Production of more interesting text-books which can help the children to learn their subjects more rapidly.

2. Encouraging the villagers to take greater responsibilities in the education of their children. If education is offered to people free of cost forever, they would never learn to realise its value. If they begin to pay, either in money or in kind for education, they are beginning to place themselves in a position to put more value on what they have to get at some cost.

3. Improvement of communication which does not play the least important part in the advancement of civilisation—People in the far interior are eager to read newspapers and magazines published in Khasi and to pay for them too, but they are debarred from this privilege for want of Post Offices and other means of communication.

4. Appointment of competent teachers—Efficiency of the School depends almost on the competence of its teachers.'

## ON THE EDUCATION OF KHASI WOMEN.

"Khasi women are free from the social restraints which hamper their educational progress. In our homes and our social affairs, our women decide and control matters. Inheritance of property is counted from the maternal rather than the paternal line, and, strictly speaking,

the right of inheritance, on which hinges so much the economic and social welfare of any race, or tribe of people, is confined to female children..... But the ascendancy of our women in the control of property and in social and religious matters seems to put us in a situation of equal danger and difficulty as that of our Indian neighbours, whose women are in need of elevation in a higher social plane.

Christianity has further helped to utilise these long established privileges of Khasi women for the furtherance of education, and the rapid progress made by the Khasi girls in education has given our district the foremost position in the province in the matter of female education. In the Provincial Review for 1926-27, Mr. Small wrote "The Khasi girls easily take the lead "

..... But as the number of our Khasi female Matriculates and graduates will increase, demand for education or employment congenial to their refined tastes will grow side by side, causing the problem of unemployment for those who cannot find work outside their beloved hills... We cannot expect them to revert to the primitive habits of life or to take to cultivation work which, as it is at present carried on, hardly suits their "... Soft white hands and tender flesh that fears the cold."

Shall we suggest vocational studies as a remedy ?

What good our girls have received from the introduction of an elaborate system of examination in sewing and needle work, an authority more competent than myself should decide..... our girls after finishing their career in Schools, do not practise this art as a means of livelihood. There is no market for their productions..... Sewing and needle work help to form certain "habits of mind and body"..... but if this is the only kind of result that we expect by putting our girls through such an expensive and exacting course, I am afraid that the price is too high for the community."



In these days, economy of energy is more essential than ever to national welfare. So Khasi women are allotted, as I have tried to show above, a greater share or responsibility in deciding the future of fate of a race of people that allotted to women of other countries. If the education that our women receive in Schools goes to make of them competent wife and mothers, leaders in

philanthropic duties and industrial occupations, and helps them to direct the minds and hearts of their husbands and children to the proper channels of activity the objects connected with their school or college career is so far accomplished."

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## ON EFFICACY OF WORK

*(A few Excerpts from U Mondon Bareh's paper)*

"How can work become a blessing? Work becomes to us a blessing only when we can take delight in it and do it not with a view to any ulterior object, but for its own sake. The world is governed by the law of the adaptation of one thing to another. Everything conceivable has its own counter part. No one thing exists for its own sake, but for the sake of another thing or beyond itself. Two things duty and man, are to be adapted the one to the other. Duty is to be the law and guide of my man, for it is inspired upon me by my God through proper authority. ... If I take it amiss—if my will does not respond to it, but refuses it, and if I am only forced against my will to do it, either through fear of punishment

or through expectation of some tangible reward—so far I am but a slave. I am the most pitiable of all beings endowed with reason. But..... so far I am true to myself and to my duty; I am master of myself. I am an honest man, and an honest man says Burns, is the noblest being of God's creation. A fighting man must be first of all a willing man. Every difficulty which comes to upset him, instead of weighing him down, will serve only as an impetus for harder struggle. It only rouses his fighting spirit and directs his nerves to highest activities. He challenges every hardship, surmounts every obstacle, conquers every opposition."

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## VIEWS ON GOOD CONDUCT

*(Ka Akor as translated By M. Bareh)*

*(An excerpt from Ka Jingehai Jong Ka Bi Khasi June 1931)*

"Our old people said, there is nothing like a good conduct. A man may be rich, learned, born of a high family and as a crown of these gift, he may have a beautiful and sound body, but all these gift may turn to naught unless he knows how to preserve and maintain them by good behaviour. We do not value

the worth of a person by his wealth, his position in life or even by the honour and respect he receives from the people. We estimate the worth of a person by the quality of his hearth as he shows it in his love of his fellow men, his consideration for the troubles of others, and his readiness by his words and deeds,

to increase the happiness and pleasure of his fellow men .....

A good conduct forms our great asset in life. Wealth may vanish in a moment; business may suffer; houses, land, ranks, ancestry property all these have the proper value in helping man to prosper, and attain the higher places in life. But without a good behaviour, all these may turned into instruments to work out or ruin "

"The person whom the laws of society cannot correct always comes to do horrifying deeds of crime, and passes from the laws of society to the laws of the State and ends in flogging, or jails, or the gallows.

Man is the child of conduct; conduct rest on the inherent principles of human nature associated with the family government, educational institutions, society and government of the state."

## A FEW EXTRACTS FROM U MONDON BAREH'S ENGLISH WRITINGS

### CORRESPONDENCE WITH THE MOTHER CHURCH OF WALES

*(vide U Mondon Bareh's letter dated February 5, 1929 addressed to the Chairman, Board of Directors of the Welsh Presbyterian Mission, Wales)*

"At the very outset, I beg to point out that there is discontent trouble now going on in the Mission field as would, in my opinion, justify the Home authorities to arrange a Commission to come over to this country and institute a general enquiry with regard to Mission administration. The church in Khasi, as we find it at present, has grown into a rusty piece of machinery and therefore requires reconstruction, re-fitting and re-oiling which the sooner is look at, the better .. .. .

I beg leave to submit, Sir, that I am fully entitled to communicate on the subject with a man in your position when the interest of my country is staked upon it. I rather feel that I am called upon to tell you such truth, and in very plain and unambiguous words, about the missionary policy and mission administration as will help you and the Directors to adopt such measures as will place Christian work and Christian progress on a better and surer footing. The Khasi church is no doubt under very great obligation to her parent church in Wales for all the life and the blessings she has received. To admit

the fact is, however to lay stress only on one side of the question. The life that the church in Wales has sent to Khasi has returned, and is returning, to her. Suppose, after all the sacrifice of men and money that has been made by Wales, the Khasis would refuse to accept the Gospel offered to them, and all the labours of the missionaries could not produce any fruit; what would become of the church in Wales? Obligation, to have a real meaning, should be mutual. Worldly minded ministers who have come to our country or Government officials satisfied only with what they saw of the outside of the Khasi church, might pay their tributes, in high growing words about the achievements of our mission. They might well put a restraint on the panegyrics if they got to know the inside of the white-washed sepulchre .....

Where devotion, worship and grace should reign... .. the Christians are spending their time in vain disputes about the external rules and organisation of the church. Instead of getting into touch with the realities of their Master's life

and character, they are at it groping after the hem of his garments

When their hearts should be filled with the joy of salvation, and their lips over flow with the message of love and peace, they are always fighting about mere words and forums, and in the end biting each other mercilessly like wild dogs.

If the Mission authorities are for developing to perfection the outward forms of worship, they have at the same time to prepare themselves to face the

outlets of evils of human nature, which cannot be found under the fetters of their creed. Refinement of the letter is achieved at the cost of the spirit."

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Hadlen ba kane ka report ka pynpaw katto tatne ki jingeh ha ki rukom pynleid ekul, kumta hadlen la thung la ka Commission kaba la wan sha kane ka Ri ha ka snem 1934 ban tohkit la ki kam niam, kam skul bad hospital bad la wailam shibun ki jingpynkyila ha ki rukom trel kam

## AN UNTOLD STORY ABOUT REV. THOMAS JONES I

— Maurice G Lyngdoh LL.B.,

When Rev. Thomas Jones and his sick wife arrived in Calcutta in their sailing ship on 23rd April 1841, they were deeply thankful to God that at long last their ship had cast anchor in the Hoogli. It had taken them five months to come and Calcutta gave them its characteristic April welcome. The sights and smells of Calcutta at that time were, to say the least, not very helpful to new arrivals. What surprises them most was to see funeral pyres burning but thanks to the earnest efforts of Lord William Bentinck, Raja Ram Mohon Roy and Dr. William Carey that the funeral pyres whereon women immolated themselves with their dead husbands were no longer to be seen.

The sick wife of Rev. Thomas Jones was very sick then, apart from the heat and smells of Calcutta. In God's providence they had arrived Calcutta very opportunely, for the next day, she gave birth to a baby girl who did not survive. While his wife was recuperating after her weakness and loss, Rev. Jones, with

the help of the Scottish Missionaries at Calcutta, made preparation for the journey to Sohra (Cherrapunjee) which was his destination. There was no railway and no steamer, the only way the passage could be made was by boat and it was going to take them about a month or so to reach the destination.

During his stay at Calcutta, Rev. Jones was privileged to meet Dr. Alexander Duff the Scottish Missionary. The General Assembly's Institution of the Scottish Church Mission had its foundation-stone laid in 1837 and Dr. Duff was the head of the Institution. It was Dr. Duff who apprised Rev. Jones of the great interest shown and the work already started by Dr. William Carey for the Khasis in the year 1813. It was in that year that Krishna Chandra Pal came upto the foothills of Khasi Hills adjoining Sylhet (now Bangladesh) and baptised two Khasis, U Duwan and U Anna, at Pandua in the presence of the then Khasi Chiefs and a group of 600 people. Then in 1829 Dr. Carey sent

James Rae to Gauhati with an instruction to explore works among the Khasis, but it was not successful. A. B. Lish was then deputed in 1832 to start work at Sohra (Cherrapunji). Lish opened two or three Schools there and attempted to translate portions of the Gospels into Khasi but apparently the nonexistence of any written script was a great hurdle. The schools had subsequently to be closed down and the work of translation had to be abandoned temporarily. The materials collected by Lish were brought to Dr. Carey and the translation work of the new testament into Khasi (Shella dialect) was attempted by Dr. Carey himself using Bengali scripts assisted by a Bengali nurse who had been working with a British Officer at Sohra. Dr. Duff showed the original script of the translation to Rev. Jones.

It was Dr. Duff & Dr. David Ewart of the Scottish Mission who took Rev. Thomas Jones to meet some of the converts of Calcutta, of whom the most famous was Krishna Mohon Banerjee. Dr. Duff showed him the Christ Church at the corner of Cornwallis Square, built for Krishna Mohon Banerjee, the first convert who was also then the clergyman there. Rev. Jones met Banerjee and heard the story of his conversion from his own lips. He was then taken to the Hare School founded by the famous David Hare, who dedicated his life for the cause of the sick and neglected children of Calcutta. Next, Rev. Jones visited the Hindu College at Calcutta. Dr. Ewart told Rev. Jones of the amazing genius and intelligence of Henry Vivian Derozio, a young Anglo Indian Poet, a professor in that college, who had a magnetic influence on the youngmen of Calcutta at that time. Michael Madhusudan Dutta (a Christian convert), an architect of Bengali literature, came under the influence of this poet and was completely captured with the liberty of thought propounded by poet Derozio. Dr. Ewart further related the story how Raja Ram Mohon Roy attended the Bible classes regularly and it was he who had provided

the first six boys for the Duff. He was truly the father of modern India, a giant indeed, with tremendous foresight, learning, wisdom and devotion to Christ though he had not himself become a Christian. The Brahmo Samaj was founded by Raja Ram Mohon Roy which was the synthesis resulting from the impact of christianity on Indian philosophy.

The acquaintance which Rev. Jones had with the enlightened stalwarts of Calcutta had widened his outlook and gained many a help and guidance in the task awaiting him ahead. He realised that there was a new spirit—a new heaven at work. The first task Rev. Jones had in mind was to explore all avenues to reduce into writing the language of the Khasis and replaced the Bengali scripts adopted by Rev. William Carey.

Rev. Thomas Jones and his brave wife greeted the unseen with a cheer and set forth from Calcutta in their frail boat at the beginning of June 1841 for their perilous, distant and unknown field of labour at Sohra where they reached safely on 22nd June 1841.

When Rev. Jones arrived Sohra he found a tract of hilly country, nearly as big as Wales, inhabited by a race of people quite distinct from those he met at Calcutta. According to him, he found they were living under the influence of fear, superstition, ignorance and disease. They followed a matrilineal system in their society and had no written language. These people had songs, poetry and folklores of their own. They knew no art of writing but wrote their history and their family traditions on the memory of their descendants by the golden pen of story telling around their hearths every night. They have a fairly clear idea of God, the creator, but believe the influence of evil spirits as the causes of their sufferings and misfortune and as such, they need to be propitiated by sacrifices after proper divination of the particular spirit responsible for their ills. Rev.

Jones mixed freely with these people and learnt within a short time the structure of the language spoken, the morphology and the phonetics—with the help of two Khasi youths who had been for a few months under Mr Lish's tuition. As Roman Scripts were found suitable for the Khasi language, Rev. Jones selected appropriate alphabets which could be used easily by the people. In doing so he had in mind the Welsh alphabets. Dr. Duff, Dr. David Ewart and other missionaries heartily commended the plan and the success with which it has been followed has fully justified its adoption. In 1842 the Lord's Prayer was the first piece to be translated into Khasi by Rev. Jones using the Roman scripts. In the same year the first Khasi book prepared and published by Rev. Jones was "*Ga Oitap Nyngkong Ban Hikai Pule Oi Otin Cassi*," (The First Khasi Reader) followed by "*Ga Not Tikir*," (a translation of the Welsh Catechism '*Rhedd Mam*') When these books were ready for use, three schools were opened, one each at Sohra, Mawsmal and Mawmluh. In the following year (1843) two more books were published entitled "*Ga Oitap Nonaialam*," (The Christian Instructor) and "*Ka Gospel Jong U Mathi*,"

At the beginning, few youngmen and women including children attended these elementary schools. As a measure of incentive to these people, he assisted them with proper clothings and scholarships and at times the attendance was quite encouraging. There were occasions where elderly persons deterred those attending schools on ground that their traditional religion would be affected. The opposition did not however, last long. Rev Jones fully realised that the greatest need was to lift them out of their ignorance and therefore in addition to elementary education he started vocational training in carpentry, masonry, lime-making, blacksmithy etc.

Not long after the health of his wife who assisted him deteriorated, took a bad turn and breathed her last at Sohra

on 22nd April 1846. Rev. Jones sustained an irreparable loss in the sad demise of his wife. Few weeks after he had recovered from the grief and sorrows, Rev. Jones attempted to make an improvement on the earlier translation of the Lord's Prayer. He continued to serve the cause of the Khasis by combining industrial instruction with religious and educational work till 1849. He remained in the services of the Welsh Calvinistic Methodist Mission for eight years only and left these hills in 1849 having broken off his connection with the mission. On arrival at Calcutta, on his way back home to Wales, Rev. Jones was attacked with a jungle fever (Malaria) and died at Calcutta in the arms of his friend, Dr. David Ewart, on the 6th September 1849 when he was only 38 years of age.

The key-note of Rev. Thomas Jones's life was work. He engaged himself untiringly in the pioneering research job of the Khasi language by introducing a kind of writing which was understandable by the generality of the people. He found that the mother-tongue of the Khasis is a rich language in which all kinds of thoughts literary, political and spiritual could be expressed with ease and elegance. The pamphlet containing the translation of the Lord's Prayer in Khasi might well be regarded as a reliable document on the origin and antiquity of the Khasi language. It was due to a single minded effort that the Khasi language was established finally as an independent language. He was indeed a scholar well conversant with the knowledge of various kinds. The bibliography of his work gives us a comprehensive idea about his versatility and depth of his literary and antiquarian interests. He therefore fully deserved a great credit for having cut out a new path in the literary world of the Khasis and the Khasis are indebted to him for his ceaseless and valuable contributions. Rev. Thomas Jones was the Father of the Khasi Alphabets and the founder of the Khasi literature.

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# U Ondromoney Dkhar

## The Man and His Work

— W. Tiewsoh.

The Late U Ondromoney Dkhar was born on the 14th December, 1885 at Cherrapunji, in the scion of the devout christian family. His illustrious father Rev. Khnong was another genius, whose name conjures up a legend in the history of the christian churches in the North East India and the name of his mother was Sulemon Dkhar.

Cherrapunji was then known as the seat of culture and learning and young Ondromoney spent his childhood days amidst the rain and the shine of the heaviest rainfall area in the world. He had his early education there and completed the Middle English School Examination in 1900. He was placed in the First Division and was awarded a Government scholarship. He appeared for the Entrance Examination of the Calcutta University in 1903 from the Shillong Government High School and secured the top position. The then Chief Commissioner of Assam awarded him a gold medal for the brilliant performances in that examination. He was the first gold medalist among the Khasis.

Owing to ill health, Ondromoney could not prosecute his studies further. He had to return back to his birth place and joined the Theological College. True to the family tradition and while in college, he served as an evangelist on an errand for the Welsh Presbyterian Mission and travelled the areas in and around Cherrapunjee with the message of Christ.

After completion of the Advance Course in Theology, he joined the Jalaw Training School as a teacher or instructor as they called it. It was the conversion of that school to the Normal Training

School that forced him to join the Government High School in Shillong in the year 1906 as an Assistant Master, the post that he held, loved and retired in 1940 on superannuation. While serving as the Assistant Master, the Government deputed him to the Training College at Dacca in the year 1919. Ondromoney secured another first there too. He stood first amongst the successful candidates in the L. T. Examination of the Dacca University in 1920.

The then Vice-Principal incharge of the Training College wrote a few words in appreciation of the works of Ondromoney. To quote him, ".....He marshals his information in an orderly manner and levies on his boys a fair contribution of co-operation. Class control and class organisation come to him without effort...."

The remarks made by the Vice-Principal is an evidence of the quality of the head and the heart of the man. As a school teacher, he was a brilliant task master. He imbibed an interest in the subjects that his pupils readily grasped the lessons with less efforts. He was known to be firm and at the same time sympathetic to the problems of the students. He was genial and humorous to a point and was ready to help anyone in need of his assistance.

It is said that once upon a time, a young teacher from the plain expressed his desire to learn the Khasi Language. "I'll teach you" was the assurance that he got from senior Ondromoney. Without waiting for the next day, he started off in one of the corner of the old building. Almost everyday during the recess, the two were seen cloasted for the lessons

In Khasi. The young teacher mispronounced and repeatedly committed mistakes in the grammatical constructions. The senior partner bore with him for a time but when his patience was stretched to a point, he barked out "why don't you dip your head in a pool of cold water."

Ondromoney was held in high esteem by the pupils as well as the friends and relations. He was a man of learning and was affectionately known as 'Babu On' to the man in the street.

Though only a year in the Shillong Government High School, I vividly remember the firm voice coaxing the students to the threshold of learning. He repeated it once again on the eve of his retirement, when with tears trickled down his cheeks, he bade adieu to the admiring pupils, his colleagues and the school that he loved so well.

After retirement from the Government service, Babu On could not live in isolation. Thus after dilly-dallying for a long ten years, he once again entered the institution of learning as the lecturer of the Khasi language at the St. Edmund College, Shillong and taught the subject for another period of ten years when he finally retired from active service due to age and ill health.

Ondromoney has been classified as the modern Khasi litterateur. The first book that he took to the printing press was a geography entitled '*Ka Geography Khasi*' published in 1925. Next year, that is, in 1926 he published his second book '*Ka Arithmetic Khasi—Part I*,' in 1930 '*Ka Arithmetic Khasi—Part II*,' came out of the press and in 1931 he published the last of the series of Khasi Arithmetic that is Part III. All of them were revised and printed in several editions. Lastly in the year 1932 he published another book entitled '*Ka Geography Mathematical and Physical*.'

Besides the five publications men-

tioned above, Babu On was a regular contributor to the local Khasi newspapers and periodicals. *U Lurkhas* of the twenties bore his impressions as well as that of the Late Mr. Wilson Reade. But as the age advanced, he probably felt the call of the Almighty and took up the task of a translator. He translated many hymns from English to Khasi that the Khasi Hymn Book of the Church of India contains as many as one hundred and fifty one pieces rendered by Ondromoney alone.

His first book, that is, '*Ka Geography Khasi*,' is a standard work. It was not at all an easy job in the twenties to write a geography of Khasi and Jaintia Hills when the land had not been properly surveyed. Ondromoney took great pain to collect the materials. At times he undertook long excursions to verify the authenticity of any datum contour, relief, profile etc unknown to the period. He located the principal features of the Hill District, classified and put them into their proper prospectives. He condensed the topography of the Khasi and Jaintia Hills into such a shape that the casual reader immediately gets a graphical image of the physical conditions of the District.

This is the area where scholastic exercise is needed and the author brought out a mine of information in his first book. The man was a geography master in school and he was known as the walking encyclopedia as far as the subject is concerned. It is no great wonder that the genius in him plus the prodigy in learning combined to frame the sort of a book that we all like to read. The book was immediately prescribed as a standard text book in schools throughout the length and breadth of Khasi and Jaintia Hills till, lately, owing to the political changes in the hills, it ceased to be the standard text book.

His mathematical and physical geography is a help book for the Khasi stu-



dents preparing for the matriculation examination. It is a concise help book for the students to understand and grasp the meanings of the geographical features of the world in depth.

Ondromoney extended his pen to the realm of mathematics. His Arithmetic Khasi published in three parts are being used as text books in the lower classes till this day. In the Arithmetics the author introduced many Khasi characters Viz. U Kyrkieh, U Kongbah, Ka Bon, Ka Ron etc. and the most outstanding of which are the Khasi tables or measurements. The tradition is that over and above the usual measurements prevailed in the country, there are also specific measurements in Khasi for firewoods, betel-nuts, betel-leaves etc. The author has laid down the scales for the students to know about their own standards. It was a conscious attempt to preserve one's identity.

The present scribe had a proud privilege of going through an unpublished article entitled '*Samples from Mynshuwa*' written and signed by the author on 13.9.1957. Going through that manuscript is like travelling back and forth in the space of time of the good old pre-fifty years.

His contribution to the growth of the contemporary Khasi literature is by no means meagre. He paved the way as to how the literature is to be built in, on a firm and solid rock of ethical virtue, accuracy and attention to details. Ondromoney died on the twenty third of January, 1972 at the ripe age of eighty six years, one month and ten days and with his death, the nation lost another gem from the horizon of Khasi literature

## Contributions of Mondon Bareh in the field of Theology

— Rev. Iarlington Kharkonger

U Mondon Bareh lived at a time when Khasi literature was in a stage of infancy and needed a lot of pruning. He saw the need for raising it to the quality and standard befitting the rich heritage of the Khasi people. The name of Mondon Bareh is still a fragrance in the history of Khasi literature. The language used by him and the ideas and thoughts on the culture of the Khasi people are illuminating and stimulating. His contribution in the field of Khasi literature both secular and religious is of a very high standard drawn from his immense knowledge of human intellect, close observation of life and wide experience especially in the field of education.

While in the Theological College at Cherrapunjee Mondon Bareh took the opportunity of using the college library

extensively in the pursuit of knowledge. As such he was able to acquire wide knowledge in various literatures, christian doctrines, philosophy and the arts of writing.

To understand Mondon Bareh and his contributions in the field of theology we have to understand the meaning of theology: Theology which is derived from the greek word *Theos* and *Logos* relates to the doctrine or science about God. Theology now-a-days is understood as an expression of the faith of the church, which through participation in and reflection upon a religious faith, seeks to express the content of this faith in the clearest and most coherent language available, taking the aid of philosophical thought-forms. As in the case of philosophy there are various

schools expressing world-views, so also in the field of the theology there are various schools adapted to meet different modes of thought in the faith of the church. Viewed from this angle we cannot ignore the theological contribution of U Mondon Bareh. His contribution is seen in his encounter with S. C. Roy, the Inspector of Schools, Surma Valley and Hills Division (1930-31). In his book *"Religion and Modern India"* S. C. Roy made certain disparaging remarks against christianity, borne out of pre-conceived ideas about christianity. He stigmatized christians as "conceited and narrow minded," and "impudent of those so-called servants of Christ." Mondon Bareh reacted against the validity of his statements. He tried to correct these misconceptions in the mind of S. C. Roy even by a personal request. S. C. Roy severely criticised the Doctrine of Trinity on the ground that it could not be apprehended by human reason. Mondon Bareh assured him that as the Doctrine can be understood only by an eye of faith, no human intellect could comprehend it. God who can be enclosed within the reasoning power of man does not command our respect because of the limitation of human expression however lofty and noble. On the concept of Trinity, Mondon Bareh wrote: "Our Christian Doctrine of the Trinity in the Godhead, while having intact the belief in one and only one God, is at once a moral, religious and metaphysical problem, which has engaged the thoughts of the most gigantic minds of christendom for ages.....Take away this fundamental doctrine of the Trinity in the Godhead and christianity ceases to exist; for on it the plan of christian redemption entirely rest."

S. C. Roy praised Hinduism as the only religion of India which passed through the periods of decay, the vitality of her spiritual life remains intact through all ages. Therefore he was pessimistic about the future of christiani-

ty in India on the ground that India has been the home of religion from times immemorial. Mondon Bareh did not accept this phrase "home of religion," and on the contrary, he asked for clarification one after another, regarding its authenticity. Moreover, he counter-acted S. C. Roy with these words: "If India's "spiritual life" is a thing of a genuine kind, how could it remain lethargic for so many ages without manifesting itself in the power to resist foreign influences and forces and to recover the moral corruption and material loss which has marked its history." He pleaded that the world cannot bring peace and good will to mankind. Men may speak of politics, philosophy, science or education but none of these can provide any teaching concerning the moral and religious life of the people. He said that real peace can be found only in the Person and teaching of Jesus Christ, the Prince of Peace, the Saviour and redeemer of mankind. He confirmed this from the saying of Jesus Christ, "come unto me, all who labour and are heavy laden, and I will give you rest." To Mondon Bareh, when Jesus says "come unto me" it means he does not ask people to come to his society or church, or to follow his teaching, to obtain life, but simply to come to him as the only source and fountain of all life.

During the time of U Mondon Bareh there were religious encounters of the extreme types like throwing of mud at each other's face, but even in those turbulent times where loyalties to each faith and belief were strongly entrenched, Mondon Bareh foresaw the possibilities of entering into an inter-religious dialogue with men of other faith, the process of which has started only in India and elsewhere in recent years, and which has become today the burning question of all religions.

*Editorial*

## "BAN SAH KYNMAW"

"Ka jingshisha ka sah hi ka jingshisha, kumba kaba nylla ka sah kaba nylla" U brierw na ka por sha ka por u wadu tih, u khang bad u thew la ki khmat bad ki jingmut jingpyrkhat ban poi sha ka thong. U Kber u kvrsei na la ka skum, la um tip kaei ka jingim bad kaei kaba kut jong u. Hato ngi long kiba std bad haduh katno ngi tip ia kaei ka ban jia ia ngi ?

U khnam uba la wiat haduh ka shkor, u siaw ha ka lyer ban wad ia ka jaka ba u dei ban hap. U shalyngka u ksam ia ki krem ki kroh ban wad hangno ki shong ki mawkorkor bad ki mawlynnai. Ki snar ki wad ia u ksai jong ki tieng lybong khyrwait lyer ban thlieh phrak ia ki. U ngap u lwai u mih na la ki sympa ban wad hangno ki um bathiang ? Ka sahit bneng hi ka don la u pud u sam. Kumta lada ngi pyrshang ban kynting kham kynjang khyndat, ngin shem ka don aiu hingat. Ka jingshemphang ka lah ban kynting ia ngi kham shajrong na kaba ngi long. Lada ngin ailad ia ki shlem ka jingjaipdeh kin sain kin pynum ia ngi, khlem artatien ngin lyngkien sha ka bym lah khie khlieh shuh. Barabor ka jingpule kot ka ialam ia ngi sha ka jinghemphang bad ka jingshemphang pat ka long kum ki thapniang ki ban kynting ia ngi sha ka burom. Ka mariang ka la pynkareh lupa ia ka jingstad na ka bynta ka jingthaw baroh bad ka ieh ha ngi ba ngin sei ia ki khuih na

kaei kaba ngi iohi, ngi tba bad ngi mad. Ngin kylli ialade kumno ngi sngew, haduh katno ngi iohi bad katno ruh ngi shemphang na kaei kaba ngi la pule. Ka jingangnud ka ju piar ki thapniang ban ngi sawdong ka mariang bad phriang ia ki khmat ban lap naduh i phniang iba rit eh shwa ban pynkha ia ki jait symbai ha kane ka pyrthei sngi.

Don eiei kaba khang ia u brierw ba un kiew shaphrang ? Ne ka malade hi kam treh ban ia kit tyrpeng ban mait ia ki shrah. Batei ngi kynnoh ia ka jingbun kam ha ba ngi don kyrhai ka por ban thiah sngi ne shang makia. Ym don mano mano ba ioh kvrpang ia ka por kham pahuh ia kiwei pat, ka Phyrngab ka wan bad kumta ruh ka mied ka leit noh.

Hato kam dei ia ngi baroh ban khie bad pyndep ia la ka kam. Ne mano ba kynoi ia ngi ba ngin thiah tam ? Ngin wad ialade ki ei ki kynrum kynram kiba ngi don khnam ba kin jilih bad itynnad. Ka rta kam don pud ban pynshong thait ia ki brierw kiba khieh kiba ksar, haba ngi tip hangno ngi ieng. Ym don ki brierw kiba kham tlot ban ia ki brierw kiba shoh tlot khlen, trei. Ki lad ki lynti ki long kiba kyrhai na ka bynta jong ngi, hynrei kumno ngi buh ia ki kti jong ngi ha ka lyngkor ? Ngim da don kam ban ioh jingiaroh nario nario da ka jingput turol hi namar kiba baroh kin sa wan hi ynda ka la ka la biang, la ngi mon ne ngin mon,

la ngi pdiang ne ngim pdiang. Ban ioh ia ka nam bad ka buröm ngi dei ban siew da ka dor kaba rem bha. Hynrei lada ngiset slung ia la ka sap ka phong ngin duh leh-nohei ia ka spah ba la kynshew khang na ka bynta jong ngi.

To ngin ia shong pyrkhath bad puson shwa ba ngin shim ia ki Nembah, ki Snar, ki Shalyngka ban krang ia ki par mawhira, kiba dang buhrieh ialade sha ki par mawsiang kiba ki jingmut jingpyrkhat jong ngi kim pat lah peibha. Ka por hi ka la ih bha sa tang ba ngin kheit noh ia ki soh jong ka. La da ngi la lur biang por ngin jin da la ioh ia ki soh kiba kynsai bha ha kine ki aiom. Ki jingppynthame ki ju tyndep sha ka shoh thait ne ka buhteng. Katba ka jingkhoh ba kyn-tang sha kane ka kama ka la long kaba mardor katta katta bad kam dei shuh ba ngin dang ia shoh saham samthiah lynter, hynrei ngi la dei ban ia bta khmat shaid shaid ioh ba ha ba ngi tare shoh samthiah ngi kheibat pynban ia ka syrti kaba nep ha ka jaka ba ngin bat na ka sping.

Katne ngi la san, ym shuh kiba dang sdang tengdieng. Ngi ngeit skhem ba ka thoh ka tar u khun khasi kan nangsei sla, sei syntiew bad sei soh namar ba ka Mynta ka la bud dien bha thop ia ka Mynnor ban pynlong ia ka Lawei kaba phyrnai bha khrek. Ka pateng bynriew ka bym ju iohthiah shi khyllipmat rub; hynrei kaba im ang ban tej ia ka Lawei, kan iai thymmai khrek shi khrek ha ki pyntha jong ka por. Ngi la don lya ki lyngkha kiba iar bha bad

lada ngi tyrsiang ha ki jingkpai jong ka pnah thylliej khlem iabah wait lyngngum, te ngim tip ka pateng longdien ka ban dang kha, kan sin kumno ia ngi kiba don mynta ?

Ha ki phyrngab jong kane ka jingrasong, to ngin ia dem diap ban pynkha ia ki riw don sap ha ki bynta ba pher ba pher. Ka jing-eit ia ka Ri bad ka jaitbynriew ka long u mawnongrim uba skhem bha. Ka long lehnohei ban eit tang ialade bad ia la ka ing. Katba ka Ri bad ka jaitbynriew pat ka nangduh ka nangdam. Ngim dei ban pyrkhath ba ngi ngin kham lait lada ngi bu ngi biang tang ialade haba ngi shong ha ki ing paki dulan. Lada ngi khang tala ia la u thylliej ban ym kren eiei, ne set synduk ia la ki sap ha ka jingsngew aram lade. Ka jingkyrsiew ka lah ban wan nawei pat na kaba ngim poi phohsniew. Ngi dei namar kata ban thew ban woh. Hynrei lada ngi dei ban jot ngin jot lang baroh. Hadien ba ngi la sngew thait katta ngim dei shuh ban dang ia buaid lger ha ki jingkynoi ba jem jong ki kti ka pyrkhath sting. Pynban ngi la dei ban iasei borbah ban pyniaw ia la ka mynsiem kum ki Rangkhlawait ba shisha, ha kano kano ka kkep. Don ma uno uno uba lah ban shah ban bet ia u Symbai u Inghong Shyllangmat ha ka long ryenieng jong u ?

Ki Rang Jarawain bad ki Theinylla kiba ka Ri baieit ka la pynkha, ki la prat ia ka phang kaba kylluid ban kyntiew ia ki pateng longdien ba kin nang kiew irat sha ki kynian bymlah ban thew ban woh. Kum ka pateng longdien, ngi

la dei ban kieng khop ha ki jingmut jingpyrkhat bad ioh jinghikai ruh na ki, haba ngi don ha ing, haba ngi iaid ha lynti synkien bad haba ngi ia kylla thiah kylla dem bad ki man ka mied bad man ka step.

Ka jingrakhe pyndonburom ia ka sngi kha I Babu Mondon Bareh mynta ka snem, ka la plie sa ia kawei pat ka lyngkdop kitab ban pynsah kynmaw ia ka Mynnor bad ka Mynta. Lyngba kane ngi ngeit kan pynkyndeh ia ki jingmut jingpyrkhat ki ban kynting kham kynjang na ka ci kaba ngi long baroh shikatta. Kine ki mawnongrim ki la shong skhem bha ha ka mynta bad ngim artatien ba ka ladai lathai kan shynna, kaba dap rynieng ryniot bha.

Haba ngi phai sha ki Rangbah bad sha ki Samla rangbah kiba la ia tynrong lem ia kane ka Lyngkor, nga pynpaw ia la ka jingsngew nguh kaba naduh la ka mynsiem ia ki baroh. Ki sap ki phong kiba la pynpaw ki long da shisha ki symboh ksiar symboh rupa kiba ki la sei na ki shlem ba la phrang bha. Kim shym tyngkai ruh ia la ka por bad ka bor na ka bynta kane, wat la ki la dei ban dkhat shibun na ka por ba kordor jong ki. Pynban ki la ia sngewkhia lem ia kane ka kam, kum ki, kiba sngewthuh bha ia ka jingkitkhlieh. Kane ka thup pynkynmaw kan nym jin da la long kaba i shongkhia, ne i shong kun lada ym shym la bynrap da kine ki lyngkdop ba khia thew jong ki. Ym lah ban niewiang lut hangne ia ki matti lyngksiar kiba la pynpaw khlem tyngkai. Hei ho, mynta

ngim shym don shuh tang ha i jylli ki shynrong pylleng kum i sim khun, hynrei kum ki singkni kiba jngi ia ka suin, bad ki khmat kiba nep bha. Kane ka tnat trei kam kaba kynthup ruh ia ki Rangbah Maurice G. Lyngdoh, W. R. Leitfiang bad C. Wolfang, ki dkhot bynrap, ka la sngewkhia bha ia kane ka bynta. Ngim sngewkitram shibun eh ia ka jingia ai kti lem ban kham pyntyllun stet ia kane ka shalyntem. Kumjuh ruh ia i Rangbah W. Tiewsoh i ba la pynlut ruh bun por ban ia peit Proof lem khnang ban pynstet ia ka kam. Ngim lah ruh ban iaid lait ia u Manager ka Khasi Jaintia Press bad ki Nongtrei khynthei bad shynrang kiba la trei ni bha ia la ka jong ka bynta, ban pynlong ia kane ka Thup kaba leit siew bha, la ngim lah ban niew tang ia ka kyrteng jong iwei pa iwei. Kumjuh ruh ia ki nongtrei ka Ing shon kot Ri Khasi na ka bynta cover ba itynnad.

Ka jingsngew nguh ka leit ruh sha ka Synkhong Kyntiew Ri bad ki dkhot jong ka baroh, kiba la shim ha lade ia kane ka jingkitkhlieh ban trei ia kane ka lyngkha kumba ka paw mnta. Ka piang ruh ka shah ba ngan kren iarah ia u President Rangbah E. M. Reade Syiem, u General Secretary, i Rangbah Korbar Singh bad ki dkhot ka Executive Committee ka Syngkhong Kyntiew Ri kiba la sngew shit-rhem bha shaphang kane bad kiwei kiwei pat ki kam kiba ngin pyndep ha kane ka jingrakhe. Nalor kata ki khun ki ksiew bad kiba ha ing ha sem jong i Babu

Mondon Bareh ruh ki la ai ka kti-ka jingiatrei ryngkat, Ym tang ha ki jingthoh jingtar hynrei ha kiwei ki bynta ruh kumjuh, ban pynlong ia kane ka jingrakhe kaba phuh ba phieng bha.

Khatduh khatwai nga pynpaw ia ka jingsngew burom kaba khraw ia ki Headmasters bad ki Headmistress kiba la ia trei ryngkat bad ngi da kaba pynmih ia ki khynnah skul sha ka Skit bad Essay Competition, kum shi bynta na ki jingpyndon burom jong ngi ia kane ka lyngjuh snem u Mondon Bareh. Kumjuh ruh ia ki Heads of Department of Khasi jong ki College ba pher ba pher ha Shillong bad na Jowai kiba la sei ia ki samla kysai ban iamih sha kane ka lym-pung jong ka Essay Competition lyngba ki sap bapher jong ki.

Kane kan long ka jingpyrsad mynsiem ba thymmai ban pyn-rhem ia ka ding ka jingieit ia la ka Ri bad ka jaitbynriew, ban pyn-sah pateng pakit ia ka kyrteng u Ni u Kong ha ki long pateng ki ban dang wan. Ngì sngewburom kum ka jaitbynriew ba ka Ri ka la pyn-kha kum kine ki Riewk nsai, kiba la long da shisha ka burom ia ka Ri bad ka jaitbynriew hi baroh kawei. Katba dang sah ki Lum Khasi, katba dang tuid ki wah rupa katba dang beh ki erbatemon ki erbatisi, katba dang rymphai ki kshaid bad soh tyngkoh ki tyrthup wah. Ka Ri umnam ki Longshwa manshwa kan nang rasong na ka pateng sha ka pateng, haduh ba

kan da ia ryngkat tyrpeng bad ki-wei pat ki Ri ka pyrtnei baiar.

Ngim duh jingkyrmen ba kane kaba ngi bet mynta kan sa ioh kad ban thylleng ha ki pateng longdien ki ban dang wan, ynda ki la speh biang por. Ngim dei shuh ba kane ka por ban dang ialeh tynneng kum ki Tiewlynning eiksew, ioh bein ioh khoh u karon u kadiang, uba mih uba sep. Hynrei ngi la dei ban ia sa khlich kham jylliew sha ki wei th'long ban sei nangta ia ki Larmoti ba ju iarop eh ki Syndakor. Khnang ba ka sap ka phong bad ka Riti ka Dustur Khasi nylla kan sah kan neh kaba hormot.

Ngì ai khublei ruh ia ka jingia-bah tyrpeng lem jong ki lok bad ki bor Sorkar lyngba ki Advertisement kum ka jingia tynrong lem ia ka lut ka sep ha kaba ngi hap ban ia sei bor na u saipan u ba synjap. Ngì ai ruh jing-sngewnguh ia ka Sorkar jylla bad ka District Council Khasi Hills, Shillong kiba la kner sngewlem ia la ki kti ba sbun jong ki ban ia bynráp ha kane ka khia ka shon ym tang ha ka liang ka Pisa, hynrei ha kiwei ki liang de, ban pynlong ia kane ka jingrakhe kaba ryntih nadong shadong.

Sa shisien pat ngan ong biang KHUBLEI KHUBLEI Shibun eh ia phi baroh. To u Blei Trai Kynrad un long lem bad ngi ha kane ka jingpyrsang.

# KA JINGIM BAD KI JINGTREI JONG I PA (I Babu Mondon Bareh)

— Thomas Bareh.

La kha la i Pa jong ngi ha Jowai ha ka snem 1878. Ia ka tarik bad engi kha ym shym loh namar ym shym la buh jing-kynmaw. Ka por shwa ban kha la i ka long ka por jong ki jingkylla babun ha ka Ri. Hadien ba la pyndem ia ka thma Synteng ha ka snem 1883, ka Sorkar ka la pynlong ha ka snem 1869, ia ka Jowai Sub-Division hapoh u Sub-Divisional Officer. Ka jingwan jong ka jingsynshar ba kham thikna, bad ki skul, ka la nang pynkylla shuh shuh ia ka Ri. Kumta ki kmie ki kpa jong i ki la wan kylla Khristan.

I Kmie jong i, i dei i Hat Bareh bad u Kpa u dei u Ksan Shallam, uba long u nongkhali bad uba ju poi shaduh Jainlapur ban leit thied ia ki mar pusari bad die pat ha Jowai. Ki iadon san ngut shipara—U Riang Khro, U Mondon i Elimon, U Sorendro bad i Drosina. Bareh na ki kim don shuh, U Riang Khro u la khlad ha ka snem 1932 shwa ba ban klad noh i Pa, i Elimon i la khlad ha ka 21 tarik Nohprah 1964, U Sorendro ha ka 30 Nal-wiang 1961 bad i Drosina ha ka snem 1959.

Ngim da tip shibun shaphang ka jing-long khynnah jong i. Kaba ngi tip khyn-diat ka long, ba i ju brai ban leit khwai dohkha, bad beh mrad, bad kumjuh ha ka ba beh kyileng, thain jar, bad riam sim. Lyngba kine ki kam, i la ju leit ia ka leit lum leit wah, ia ka mariang ruh bad ia ki bor kiba sha lyndet jong ka, kiba ktah ia ka dohnud jong i, kaba la phalang ruh hadien ha ki dak ba i la pruid ha ka jing-thoh jingtar jong i. I la leit ia ka kam leit khwai, haduh ki engi ba khadduh jong i.

Ynda i la dap 7 snem ne, ia phah pule ha ka skul ha Jowai. Ym pat don shibun ki skul, bad wat kiba don ruh ki dei tang ki M.E, bad don tang kawel ka Entrance

Course ha Shillong, hynrei ki briew naduh kaba kut ka thma Synteng, ki la labeh ia ka jingnang jingtip ba ki loh na ka kllen Phareng, bad bun ruh ki la leit pule na ka bynta ban loh kam hadien, ha ka jing-shakri Sorkar, kam hikai bad ter ter. Namar ba don tang ka M.E. School, kiba bun ki nongpule hadien ki la leit pynbit ia ka Entrance Course ha Shillong. I ruh ynda i la pyndep ia ka M.E., i la leit pule hadien, ha ka Si Iliong Government High School. ha kata ka por, hapoh ka jingpynleid jong U Saheb J.C. Evans kum u Headmaster. La ju khot ia ka M.E. ha kitei ki por ka Minor Course, kaba don haduh 8 Class, bad ynda ia dep, ki nongpule ki leit pyn-bit ia ka Entrance.

Ha Government High School ka jingstad na ka jingpule bapher, ka la ring lut ia ka dohnud bad jingmut jong i. Ki kot ki sla ki la kren jur. Kumta i la pyndon-kam bna ia ka library skul, ban kynshaw bha ia ka jinnang jingtip kaba i la pyn-donkam bha, bad pynpaw pyrthel hadien habud. I la loh bun tylli ki prize ha ki examination

Hadien i la hap lehnah ia ka Govern-ment High School, khlem pat loh pyndep lut khot ia ka Entrance, bad i la leit hikai ha kawel ka skul rit, kaba i la thoh ha ka diary kumne: 'In 1898 I entered the Mis-sion service as a teacher when I was a mere boy'.

Nalor ba i leit ia ka jingstad, i don ruh ka mynsiem ba jylliew jong ka jing-longriewblei. I la thrang ruh ban tip shuh shuh ia klei klei kiba jylliew jong ka jinglong mynsiem. Kumta i la leit loh-lad hadien ban pule ha ka Theological Institution ha Sohra. Ki kmie ki kpa ki la angewbha ban lohi ba i don sap ban

wad la ka jingstad, na ki kot bad khamtam la ka jingstad ba kynje mynsiem na ki kot niam. U khlieh ba pynfald la ka Theological Institution ha katel ka por u del u Rev. John Roberts.

Ha kito ki por ka jinglong khynnah im pat da sngewtuh bha la ka pyrthel. Ka engi ba i rung ha katel ka Institution, ka la pynkylla lut la ka jingmut jong i. Hangne ka del kawei pat ka pyrthel: ki umpohleu hangne ki bthel bad baroh ki dih na ka ban san sha ka jinglong mynsiem ba kham shaneng. I la buh jing-kynmaw shaphang ka jingwan pule sha ka Theological Institution kumne: 'In 1899 I joined the Cherra Theological Institution (it was not then called College) and sat under the feet of one, whom I consider to be the greatest Teacher and greatest man, our hills have ever seen. Here I worked hard for five years reading in theological and philosophical lore.' I la thoh ruk kumne ha ka ktien la jong: 'ka nam babha jong ka Institution bad ka jingkwah ban shah hikai ha u Dr. John Roberts ka la ring la nga ban leit sha ka sku Theology ha ka snem 1898. Nga dang long u khynnah samla ha kata ka por, bad ka jingmut jingpyrkhat ka dang lung shibun. Hynrei ka sngi banyng-keng, ka long ka sngi ka jingpynkylla dur la ka jingim jong nga baroh. Tad shu lah khublei, u pelt lew la nga naduh khlieh haduh kjat. Hangta u sa ong. "Nga sngewbha ba phi la wan. Don kiba lathuh la nga na Laban ba phi long u khynnah uba runar. Hynrei ngam ngelt ba u khynnah samla kum phi u ruhar". Im lah kat satla shiinyter jingim jong i la ki rukom hikai u Sahab Roberts ban pynbit, pynnep bad pynsetet la ka jablang, khamtam eh ban leit bad bral la ka jingpule kot ba tista, kaba ki briel ki duna eh. Ki subject ba la pynpule ha ka snem ba nyngkong ki long kine— (a) fi Syiem bad shithi sha ki Rom na ka Bible (b) Monie's outlines of Christian Doctrine (c) Lindsey's Reformation (d) Butler's Analogy (e) Porter's Intellectual Science bad English Composition. 'Hadien i la del ban pule na ki plays u Shakespeare bad Dr. Edward's Doctrine

of Atonement naler kiwei pat ki Kitab na ka Bible.

La snem ka la shim por ban pyndep la ka Advanced Course jong ka Theology ha kitel ki por. Ka jingpule kam del shuh tang la ki kot niam hynrei kumjuh ruh la kiwei ki jingtip ba nabar. Ka jingpule kam del thik tang ban shu shah shkor la ka jingbatal, bad kam del ruh tang da kaba shu thoh notes. Ka jinghikal kaba kham bun ka long ka jingpynmlen ban lum hi da lade la ka jingtip tynral na ka thiar kot (Library) khnang ba ka jingtip kan long kaba suhthied, don iktiar bad shong tynrai, bad kan ym long kein kaba shu japan lane lathied; kane ka iarap ban tai, bad ban thir la ki jingpyrkhat shong tynrai, bad pyntrai kam la ka ha baroh ki phang. Hadien ba la pyndep lai snem la ka Advanced course, la donkam sa ar snem pat ban pyndep la kaba sah jong ka course.

Ha ka snem 1904 i la shong kurim la i Besina, i khun i Sulemon Khar Ngap Kynta na Nongsawlia. I kpa jong i, i del i Rev Khnong. I long u nonghikai ha ka Theological Institution, i ba nyngkong eh na ki Khasi Pnar. i Rev. Khnong i long i pyrsa ar kmie u Rajendrasing, u Syiem Jaintia uba la duh noh la ka raid Jaintia-pur, bad uba la iehnoh la kiwei pat ki Rald ka hima Synteng, kaba kynthup ruh la ka Nowgong. Cachar bad Bangladesh ha ka snem 1835. La sumar la i Rev Khnong da u Kni trai u Don Sutnga. Une um ladel jingmut bad u Nripachutra uba bat la ka niam Hindu bad del hilar pateng la u Rajendra. U Don u la pynkiar la ki pyrsa na u, bad hadien ka hima, ki fa wan long Khristan. I pyrsa trai i Rev. Khnong. i Tudlah Sutnga. i khun i Sngi Sutnga. i la shong kurim la i Pakhynnah Sorendro Bareh, i para i Pa. i dangim bad dang shait dang khiam. I mei jong ngi ha katel ka snem i dang pule ha ka Third Entrance Class, bad i la long ka jinglarap bad jingkyranan la i Pa ha ki snem kiba hadien.

Ka paw ha kitel ki snem ba la thung la i kum u Evangelist, ha ka Assembly



ha Shangpang, ryngkat bad kine ki rangbah—Samuel R. Shallam, Eglinton Gatphoh, Benjamin Parlat, Ngad Singh, Obison Roy, Niri, Robert Parlat bad kiwei. I la thoh kumne : 'I left the institution in January 1904 and served as an Evangelist Teacher in Jaintia Hills. But after spending one year in the locality of my birth, I was recalled to Cherra to serve as permanent teacher in the staff of the Institution.'

Hadien ba i la wan phai na Jowai kum u nonghikai ha ka snem 1905, la thung la i kum u nonghikal ba-ar ha ka Theological College. U Saheb John Roberts hadien u la khot ia i ban larap ha ki kam thoh jong u haduh ka jingkhlad jong u ha ka snem 1908, ynda u Saheb John Roberts bad Mem rim, Mrs. John Roberts. ki la pyndeo la ka bynta ba dang sah jong ka jingpyinkylla khasi la ka kot Pilgrim ba la shon nyngkong ha ka snem 1910.

Ka Revival ka la sar la ki Balang ha ka Ri ha ka snem 1903 haduh ka snem 1905 bad haba i la lohi la ka jingtrei jong ka i la buh jingkmaw shaphang ka Revival kaba la long ha Lalitrya, ha ka snem 1905, kaba la pyinkylla bad la shon ha ka ktien Welsh, bad kaba la sah kum ka record ha ka history Presbyterian.

I la pynmih la ka kot ba la jer kyrteng Ki Sermon jong U Dr. Roberts khnang ban pynsah nam la ka jingtrei jong u. la kine ki jinglathuh-khana im shym la loh belt na ka jingthoh u saheb, hynrei ki long kiba la shu lum na ka diary jong i, ba i la buh record shaphang katto katne ki jing-laiap jong u. Ha ka jinglamphrang la don ka poetry da ka phareng 'In Memoir of the late Rev. John Roberts D.D.' Ki sermon jong u saheb rim ba la thoh ki long kine : (a) Ka jaka ieshem U Blei bad ki briel, (b) Uba shna la ki jingpang jong pha baroh, (c) Ym da kiei kiei kiba sep kum ka ksar lane ka rupa ba la siwspah la ngi na ka jinglong jingim bathala. hynrei da ka snam u khun Langbroit kain, (d) Kiba la lohamad la ki bor ka pyrtel ka ban sa wan, (e) Ka jingsawa na dujok

bad bun kiwei kiwei pat. Ka poetry phareng ba i la thoh ka don to khot. Ng shu spi tang ar dkhoh ban angewthah la ka rukom jong ki, kiba sawa kumne :

### Verse 5.

Nay still for once in death's embrace  
Thy voice yet lives in pious hearts,  
'Midst torches bright of science and arts  
Our much loved Khasi which emblaze.

### Verse 8.

And yet thou art alive e'en now  
Thy spirit still pervades our land  
Where people met in holy band  
God's wondrous ways and love to know.

Shipor na ka bynta ka jingbit ka kam, ka Mission ka la buh la i ban hikai hapoh Musiang Jowai, bad i la shakri ha ka shnong Jowai haduh ka snem 1915. Hadien ka Mission ka la phah la i sha Sohra ban hikai pat ha ka Theological institution. Ha ki snem 1915-16 i la pynmih pat la ka kot khubor (periodical) kaba kyrteng ka Seng Presbyterian kaba mih shislen laibnal. Kiba kham bun na ki jingthoh ha kane ka kot khubor ki long kiba lael bad ka niam kum ka :- Ka jingim U Trei jong ngi; ka thma ki ksuid; ki lai tyili ki ki dlengphne bad kiwei de. Najor kitei i la kynthup ruh la kiwei ki jingthoh kiba lael bad ka long brielw man brielw, ka jingnang jingstad, ka trei ka ktah. Kawei na ki Article ka long "Ka kam pule kot—Ka jingsngewbha bad ka jingmyntoi jong ka".

Hadien katei ka kot i la thoh la Ka Komentari sha ki Galatia kaba i la pynmih ha ka snem 1915. I la thoh khnang ban pynsah kyrteng la ka mem rim, ka Mrs Rev. Dr. John Roberts na ka bynta ban long ka jingiarap la ki skul pynpaw, ki jingken subject bad sermon, bad la ki Khristan hi ha ka ri.

Da ka jingtrei jong i kum u nonghikai i la loh lad ryngkat bad kiwei ki nonghikai, bah saindur bad pynmih ehibun ki riwstad riwnang, bad ki nongtrei niam na ka shlem jong ka Theological Institu-

tion, kata kein ka jaka ba i khot leit ka skul ki nonglathuhlypa bad ka 'Shelloh'.

Kumta haduh ka snem 1919, ki jing-pyrehang jong i, ki long ban pynmih shibun ki kot shaphang ka Balang, namar ha kitei ki por kum kitei ki kot, ki dang duna eh, ha la ka jong ka ktien. Kitei ki kot kum ka Seng Presbyterian bad ka Komentari sha ki Galatia, ki long ki bym loh kopi shuh mynta.

Hadien kane, la wan jia kiwei pat ki jingjia ba sngewsih, ba i dei syndon ban pyndkut noh la ka jinglasoh bad ka Mission. U Blei u mon ban pynkynriah la i sha ka lyngkha ka jinghikal skul kaba long shisha ka lyngkha kaba lar, kaba ia ki nongrim jong ka ym lah ban tal lut haagne.

Ki ar lai snem kiba bud, ki long kiba kah dum eh ha ka jingim jong i. I la ong ba, "Ka jingmong bad ka jingpynjngem snam, kiba la pynhap halor jong nga, kin ym lah jah shuh lano lano." Haba i la poi ha ki um bakthang jong kane ka jingim, i la dei ban wad jingiarap bad jingtingen tang na u Kpa uba ha Bneng, kum ka Hager ha Beer-la-hairoi, bad u Elijah hapoh ka krem ha Beersheba.

I la thoh ha ka Pnareng shaphang katel ka jingjia kumne:— "With the exception of short interval of transfer. I stayed at Cherra till March 1917, when for reasons which never made me regret my action, I severed my connection with the Mission as its paid servant."

I la pynbud pat kumne "The intervals of 12 months, which followed my break with the Mission was one desparate adventure, and struggle for existence."

Ynda i la lah khublei ia la ki jong ki students bad ki lok i la kiew ha ka kali kulai ban beit sha Laban (1917). I la sah ha Shillong katto katne sngi, bad hadien i la leit noh sha Jowai. I la kyrshan ia ka ing da kaba i la trei shipor kum u officiating Amin hapoh u Mr. Shadwell, S. D. O. (Civil).

Ym slem hadien i la phah ia ki khun na Sohra. Ynda ka kam Amin ka la kut, U Saheb Shadwell u la thung la i kum u 2nd Clerk hapoh jong u.

Ki lok ha Jowai khamtam kiba ha ing, kim sngewbha ba in shu trei khutia mutia kumne Hynrei khyndiat por hapdeng jingshaiong bad jingnoh mynsiem jong kiba ha ing laplie pat ka lad kaba khambha na ka bynta jong i. La jia ba i Mr. Sisrorai Syiem, S. I. of Schools, Western Circle i la khlad noh. U Saheb Ceredic Evans bad kiwei pat ki lok, ki sngew ba i dei ban ioh la kane ka kam. bad u Mr. Shadwell ruh u la kyrshan lem. Nyngkong im kohnguh hynrei da kaba iai ban eh ki lok, bad kiba ha ing, i la kohnguh bad apply. Ki nongthung kam tang hadien khyndiat sngi, ki la phah khot ia i, bad ki ong ban sdang trei noh shisyndon ia ka kam. Hadien arbna ki khun baroh ki la wan sha Shillong bad ki la sah shipor, hynrei hadien pat ki la kynriah sha Sohra. I ruh ha ka report sha ka Government i la thoh kumne khyndiat :--

"I joined Government Service on the 1st February, 1918 as the Sub Inspector of Schools. From this date upto July 1923, my service took the shape of a somewhat chequered career; for a few months after joining the post of a Sub Inspector, I joined the Dacca Training College; on my return from the training college I resumed my original post for only 3 months, after which I was transferred to the Jaiaw Training School in which place, I continued for one year, after this I was transferred to the staff of the high school, in which capacity I remained for about 18 months; a permanent place was arranged for me in the high school, but after everything was settled for my permanent transfer to the high school, Mr. Cunningham allowed me to revert to my original post as Sub-Inspector, again a providential check came to my work as Sub-Inspector, when I was compelled to take 5 months' leave to undergo an operation for appendicitis. I resumed my work in April 1923, but had again to give it up in

July, when I was raised to my present position.

I left Mission work as a teacher in the Cherra Theological College in March 1917 under very desperate and painful circumstances, and it was only through the influence of my beloved teacher, the Rev. J. C. Evans—God bless his kind old heart—that I, in my extreme agony of soul, cared at all to apply for the post of Sub-Inspector when the post became vacant through the death of its proper incumbent. In fact, my first application for the post was withdrawn, but in spite of this Mr. Cunningham insisted on appointing me, which I took to be a providential disposal. .... In July, 1923 due to the illness and subsequent death of the late Mr. Alexander, I was appointed to take charge of the office of D. I. of Schools."

Kumta ryngkat bad ka jingtip ba i la lum naduh ki snem shong skul, kumjuh ha ka por ba i long nonghikal, bad ter ter, i la ioh pat ka lad naduh ka snem 1919, haduh ba in da khlad noh ban shakri ha ka lyngkha jinghikal, bad ki 'per Sara jong ki skul, bad lehse kane ka la long ka jingpyniaid na lyndet kein, ban shimti kum ia kane ka kam.

Namar ba i khlem pat pyndep ia ka Entrance, ka Sorkar, ka la phah ia i sha Dacca ban pyndep ia ka Matriculation. I la sah hangto 9 bnai, bad khadduh i la ialeh ia ka Matriculation Examination kum u Private student bad pass ha ka First Division, ha ka snem 1919, kat kum ka University Certificate ba la pynmih ha ka 11 tarik Jylliew 1919. Ha ka juh ka por i la pynbit ia lade ha ka Dacca Training College, na kaba i la pass bad i la ioh khusnam L. T. kaba mut Licentiate in teaching. Hadien ba i la wan phai i la trei pat la ka kam S I. Hynrei hadien khyndiat la pynkynria ha i sha ka Jaiaw Training School bad hadien khyndiat por i la leit hikai ha Govt. High School. Nangta la phah biang ia i sha ka kam S I. bad i la laid kyll'ng ban khmih skul. Haba i dang leit peit skul,

ka jingpang ka la kem ia i ha ka shnong Ri Khen hapoh ka hima Nongkhlaw. Ka sdang ka jingsuh kpoh kaba jur bad hadien shimlet ka sdang at ha ka phang kamon jong ka kpoh. Namar ba ka jing-shitom ka long kaba jur, i la mih noh na Ri Khen bad laid suki haduh Mafrang shisngi, bad ha ka sngi kaba bud i la poi da kaba shitom ha lng. Ha kawel pat ka sngi la leit buh ia i ha Hospital, u Dr. Roberts. U la rai ba dei ban puid ia i, hynrei dei ban pynjah shuwa ia ka jingat khnang ban lah ban khlaw noh ia ka tynrai ka jingpang. Ynda i la sah shibnai ha Hospital, i la nang khlain bad la shah ba in laid. Hadien la pyllait ia i shipor, tang ba i dei ban wan pyni shisien artalew. Ynda arbna hadien, u Doctor u la rai ba la biang ka por ban khlaw noh ia ka tynrai jong ka jingpang, bad kumta i la leit rung biang ha hospital bad la puid ia i, ynda dap shitalaw ba la puid, i la bit shibun, bad ha kane ka por i la thoh artylli ki poetry Phareng ia i Miss Buckley bad ia ka Mission Hospital bad i la al sngewbha ia ki ha i Miss Buckley bad u Saheb Doctor Roberts. Ka poetry ba i la thoh ia ka Miss Buckley, ka Matron, ka dei ka sonnet. Ngi sot tang khyndiat kumne :

"Far from the word's high strife,  
beneath God's eye  
Goes on your silent work—a ministry  
Divine, drawing our earth to heaven  
near."

I la thoh ruh ha "U Nongialam Khris-tan, ia kawel ka jingthoh shaphang ka jingshem jong i ba la khot "Ka ingbnaa" ha ka dur ka allegory kaba ong kumne :

"Ki pilgrim baroh ki wad la ka ing Basa, ban ioh shongthait bad jah thait shipor ha ka jinglaid pilgrim jong ki, bad ha kine ki snem ba khadduh la pynbor ia nga ban long u pilgrim, bad nga la shang kylleng kine ki lum baitynnad jong ngi ban wad la ka "Ing Basa," hynrei ngam shem satla. Khadduh khadwai nga la wan poi ha Sor Shillong. Nga la leit sha ing u ba khrav uba tri, ba don baem wat sha ki skum jong ki khun-

swet bad riewkynthei, hynrei kim men ia khot sngewbha. Khadduh khadwai ki kiat jong nga ki ialam sha lum Jalaw, khrek ki sharak electric bad ka ling-phynai bad jinglynnad, nga ia ieng shipor, bad nga ia kynmaw ba ha ki phew snem ba ia lah, ka la long tang ka jaka rieh ki myrsiang. Nga ia tur da kaba sngew skhem bad sngewshlur, ba lehse, tang ka jinglah ki trai ing, ia ki jain bad diengduh pilgrim jong nga, kin pdiang sngewbha ia nga. Nga ia tled ha ka jingkhaw bad shipor ia plie ia ka jingkhaw da kawel ka thei bhabriew, kaba ikhraw mynsiem bad ynda ka la kylli shaphang ka jingshitom bad jinglaid jong nga, ka la ialam la nga sha kawel ka kamra ba itvnnad, ba ka la ong ba kan leit noh. Naduh kata ka por, nga ia shem tang ka jingsuk ha kiei kiei baroh. Ha kawel ka sngi u Doctor u la ong ia nga ba ka jingshongthait jong nga ka la biang, bad ba ngan sdang biang ia ka jinglaid pilgrim jong nga. Phi lah ban sngewthuh ka mut aiu ka ban sdang biang. Ki ummat, ki khuslai, jingthait bad jingnohmynsiem, hynrei ngi dei ban iald. Kawel na kaba nga shait iohi ha kane ka ing basa, ka long ba don ki por ba ki nongsumar ki bun kam eh. Ki mareh shane bad shatai bad ki khmat kiba ikhia shi katdei eh, bad kata ka long haba don ki jingpuid kiba heh, ne haba ki don ki nongpang kiba la don ha tmier jong ka jinglap. Bad ha kawel ka sngi shwa ba ngan shim biang ia la u diengduh pilgrim kum ba nga la ong haneng, bad yada la jan miet kata ka trai ing kaba khot basa ia nga, ka la ong ia nga "Myn ta ka jænmiel ngin pdiang Balang ia lwei i samla kynthei ha ward No. 4. Phin sngewbha ban wan." Nga ia bud ia ka La leng sawdong kata ka jingthiah ha kaba la thiah ita i 'thei samla, ki Nurse, U Doctor bad u Phajri. Hangta uta u Phajri u la ong, "Myn ta ngin pyniasoh ia ine i hep bad u Nongpynim jong ngi, bad jong phi". U la pule "wat khiih khuslai ha ka dohnud", bad ynda u la pule u la duwai bad u la ong ia nga ban ialam ia ka jingrwei "Da ka snam ia ka lynti la thaw". Hangta u la shim ia ka um bad

u la synreit ha ka shallyngmat jong i, u da ong "Ha ka kyteng U Blei U Kpa U Blei U Khun bad U Blei U Mynsiem Bakhuid—Une Un long U Blei jong phi". Ita i samla i tlot eh, hynrei i la pelt da ka khmat phuhsamrkhie bad i la ong 'haoid' bad hangta u Phajri u la ong ba ngin rwei pynwal "Suk ha ki kti U Jisu."

Hadien san bnal jong ka jingshaw sumar pang, i la shimti biang ia ka kam ha u laiong jong ka snem 1923 hynrei ha u Naitung jong kajuh ka snem i la dei ban shimti sa ia ka kam Deputy Inspector of Schools, hadien ka jingkhaid noh i Mr. Alexander iba bat ia kane ka kam, Ki kam pelt skul ki la nangbun bad i la nanglap, bad iohi ia ki daw ka jingltot jong ki khynnah, ki jingltot ha ka jingpyriald bad jingpule ha ki skul ki jingsah dien ki skul, bad kiwei pat ki jingdkhoh ha ka liang longbriew manbriew, ka trei ka ktah bad khaii pateng. I la iohi ba ka jingpynrol bakhraw tam ka long lyngba ki skul. I la laleh katba lah la ka buit ka bor ban tel ia kine ki lad ki lynti baroh. Kumta hadien i la lum bad pynmih la ka Report ba jrong shaphang ki kam skul ba la khot ka "Quinquennial Review (1926-27 to 1931-32). Kane ka report ka don lut ki jingpyntip shaphang ka jinglong ki skul ha kine ki san snem.

Khyndiat ki report ba i la kynthoh halor ki kam skul ki long kumne :—

In 1926-27, a joint conference of representative nature was held at Jalaw. In this conference, a scheme was laid for more extensive campaign in connection, with the organisation of a model school and effective inspection. The following points were noticed by this conference :—

1. Defective enrolment and wastage.
2. Slow methods of teaching.
3. Inadequate number of Inspecting Officers.

4. Low morals of teachers and poor staffing of primary schools.

To remove the above defects, the following remedies were observed:—

1. Improvement of the teaching staff by securing a large number of teachers under training.
2. The use of more rapid methods of teaching.
3. Holding of refresher courses in the Jaiaw Normal School once or twice a year.
4. Selection of Schools every year by the Sub-Inspector for special improvement.
5. Attempts to be made for securing the sympathy and support of villages, by holding frequent meetings with the villagers.

Ki jingtrei ha ki liang ban tel thymmai ia ki skul ki long kiba bun katta katta kiba ym lah jer lut hangne. La buh ia katto katne ha ki ha kawel pat ka lynnong ba la kynthup ha kane ka Souvenir. Ki jingeh, jingtlot bad jingduna ha ki kam skul ki iasriem bad ki juh ki rukom ba ngi shem mynta. Hynrei i la sei bor shisha ban pynjih bad pynthymmai ia ki rukom pyntrei kam khnang ban pynmih ia ki sohkynsai na ki 'persara jingstad.

## KIWEI PAT KI JINGTREI

Ki jingeh bad jingbym-mlien ban pu'e kot ka la shon shibun ia i. I la wad ki lad ban pynbrai, bad pynbang ia ki br'ew ia ki kam pule kot. Kawel na ki kam ba i la leh ka long ka jingpynwan ha ka k'len la jong ia ki jingthoh ba ka pyrthei phareng bad riwshai ka niewkor. Bad ym don kum kiwei pat ki ban kham palat ban ia ki Arabian Nights bad ki kot pule na ka Pyrthei Sepngi Pdeng. Kumta i la pynkylla Khasi ia ka kot Alladin lane

Sharak Jadu ba la shon ha ka snem 1926.

Ha ka por ba i khreh ban pynmih ia ka kot "*U Sindbad*" i thoh kumne, "The story of Sindbad, in its own humble way, forms one of the world's literature master pieces .... There are stories of amazing adventures which stir the imagination and supply at the same time a very useful knowledge of mankind and the natural objects ..... And despite a certain tincture of fantastic belief in destiny which is inevitably associated with high adventures, there runs through the pages of the book, the golden thread of trust in the kindness of Providence as well as reliance in the justice and love of a personal God ..... I think that any work which goes for the widening of mental vision of the growing generation, and stirs the mind for noble efforts and enterprises, and calls forth into play the latent energies and capacity of the inward man for self-help and self reliance, inspires faithfulness to duty in the midst of the severest calamities and misfortunes of life, deserves to obtain the recognition as well as the patronage of the Education Department."

Na ka bynta katto katne ki jingeh, la ka Kitab u *Sindbad*, u riwriad duriaw, ym shym la lah pynmih ha ka dur tylli kum ka kot baroh kawel, hynrei la shon katto katne ki lynnong na ka ha ka kot khubor shisien shibrai ba la ai kyrteng 'Ka Jingshai jong ka Ri Khasi Pnar' ba la pynmih ha ki snem 1931-32. Kawel ka daw ba i la pynwan sha ka Khasi la kane ka kot ka long ban bsuh la ka mynsiem pule kot ha ki briew namar ka jingmlien pule ka dang duna eh.

Na ka bynta ban larap bad pynroi la ki sap ban pule, kynnoh, kren bad thoh phareng, i la pynmih pat ia ka kot ba i ai kyrteng 'Khasi English course and Grammar' kaba la shon ha ka snem 1929. Ha ka shithi kaba 30 tarik Jyllilew 1928, i la thoh sha U D. P. I. kumne : The aim of the book is stated in the preface; the chapters being arranged in a gradua-

ted series of lessons in grammar with translation and composition exercises, I beg to propose that the book be prescribed as text book for the following examination portions which suit the different stages being indicated :

Middle English leaving certificate examination— Chapter I—VII.  
High school classes— Chapter I— IX.  
College course— the whole book.

For a long time, it has been felt that suitable materials of the book are wanting to help the Khasi pupils in vernacular and English composition, and I have no doubt if the present work is properly used by the teachers, it may serve very useful purposes. During the course of the inspection..... Instructions may be given from time to time with regard to proper use of materials contained in the book". U Mr. G.A. Small Acting D.P.I. ha ka shithi No 6386 E 3 Lber 1930 sha U Registrar jong ka Calcutta University u la kynthoh ia katei ka kot kumne: 'The book is the best grammar on the Khasi language yet published'. La jied ia ka kum kawei na ki kot pule na ka bynta class VI-VIII ha High School bad Class VI ha ka M.E. School.

Hadien khyndiat bnai ka Calcutta University ka la pdiang ia katei ka kot na ka bynta ka Matric.

La pynbud ia katei, da kawei pat ka kot ba lajer ka Anglo—Khasi Primer kaba la shon bad pynmih ha ka snem 1930. I la kynthoh kumne halor jong ka: 'My object in compiling this book is to enable the Khasi children to begin their gleaming of English by means of the most simple and natural method, giving a full scope for their thinking power'..... : 'In learning a language by either the old or the new method, the oral work and the written work should go together'. Ia ki jingeh ban nang phareng kham klo, i la thoh kumne: 'My long experience both as a teacher and inspecting officer has enabled me to find out the peculiar difficulties and the special needs of the Khasi

children to adopt the present work accordingly'.....

'This little book is not a hasty production. Before it takes its present form, it has passed through several stages of recasting and revision.'

Kum ki riwupule, I sngew donkam kumjuh ia ki drama ha ki phang ba pyni ia ka jinglong ki briew kiba pher bapher kiba paw ha ka drama. I la pynkylla khasi ia ka drama u Shakespeare ba la khot Measure for measure. Ha ka shithi kaba 3 tarik Kyllalyngkot 1930, i la thoh sha U Registrar ka Calcutta University kumne: 'My full rendering of Shakespeare's Measure for Measure is also on the eve of completion.' Ia kane ka jingthoh kum ka adaptation ngi dang don ha iing, hynrei ym shym la lah shon ia ki haduh mynta.

Ka jinglong ka Ri ha kito ki por ka la ktah ia i bad kumta hadien, i la pyrshang ban tih ia ka sbob bad ka khlein kaba na la rympei, bad ban pynwan ia ka ha ka dur ki drama Khasi paka, khiem da shim kyllang than nabar. Kumta i la thoh ia ka drama *U Mihangi* kaba shirukom ka ktah ia ka jinghiardor jong ka jinglong ha ka Jait Bynriew, bad kumjuh ha ka Bawang, ryngkat bad ka jingiabeh rong ki briew ha kitei ki por, bad ka jingiap lut ki tynrai na lade. Ki long kmie basat sia bad shalai, kumjuh ruh ki kpa batlot bor bad 'sisam khmut, ki tymmen bazan babieit bor, ki la paw ha katei ka drama, hynrei ki don ruh kiwei pat ki tip Blei tip briew, bad ki tip duk tip suk, kiba dang sah hangne hangtai hapteng ki jingsniew babun rukom kiba la loh suhthied ha kane ka Ri. Im shym la lah pynmih ia ka. Ka la sah bun snem haduh ka snem 1965 ba la shon ia ka.

Na ki drama, i la tba ruh la ki kti sha ki mawlynnai bad ki hira jong ki khana-parom, kiba la iohsngew ha kylleng ki trep bad ki skum na ki riwtymmen. Ia ki rukom ba i la leit wad ban lum ia kine ki maw hira, baka por ka la ieh-noh, ki dang iathuh khana sha kylleng

ki shnong khamtam kito ki riewtymmen kiba dang im bad kynmaw ia i. Nalor ba ka jingitynnad ka Ri ka la tyliep ia i haba i khmih leit ia u lum Kyllang, ne ia ki rngi u lum Shillong, ne ki them ka wah Myntdu, wah Kupli, Umngot bad kiwei, i la lap ruh ia ka hok ka sot ka-ba la syrtap lang bad ki khana parom. Mynmlet mynliong haba i la dep ka kam pelt skul, khlem da khein lalade, i la lum lang ia ki tymmen ki kro, i phah batai ia ki bad i bud, bad lum lang ia ki bad hadien i la pynwan ia ki ha ki kot. Hateng i tur ruh ia ki raleh raidam, ban iohsngew ia ki ba ki bud ha ki sur ka duitara bad marylthing, bad ban iohsngew na u thylliej bad ryndang jong ki riwsald, ki riawthaw kiba tih ia ki tien hok tiensot, tien sneng tien kraw, kiba lald ryngkat bad kitei ki khana parom. Kumta i la lap shibun kiei kiei kiba phylla, don dor, don iktiar na la ka Ri. Hadien i la lum lang ia ki baroh ha kawel ka kot ba i la jer kyrteng 'Ki Parom U Pnar' hynrei ngi sngewsh pat ba ngim shym loh kopi shuh ia kane ka kot ha lling, namar ka jingkhald bymdei por jong i bad ia loh lum tang khyndiat ki lyngkhot lyngkhai kum U Ram-hah Bad Ka Blei Synhar, U Khawang Myllep, Ka Syiem Latympang, Ka Jingbi-shar Ka Blei Um bad kiwei pat ba la shon ha ka kot U Mawpun Jingtip, la kane la pynshisha ruh na ka shithi ba i la thoh sha U Registrar ka Calcutta University kaba ngi la kdew haneng.

Shisha i la wallam ruh ia ki parom ha ki poetry phareng kum The *Mynngod and Myntdu*, The *Is Tree* The *Stag* bad kiwei kiba ngi la shon, kumba i la thoh thik khlem pynbakla ha ka kot phareng bala jer kyrteng *A Short History Of Khasi Literature*, The *History and Culture of The Khasi people*, The *Language And Literature of Meghalaya* bad The *Khasi Fables and Folktales* ba la pynmih da u para khadduh jong ngi, U Hamlet Bareh. Kine ki poetry Phareng ki pynpaw haduh katno ka mynsiem thohkot, ka la kyan na kine ki lympong ri lum jong ngi. Kitei ki poetry ka la ruidphang ia ka jinglong ki brielw bahok, bad haduh katno u brielw,

da kaba u kamal ia ka hok, u lah ban leh shibun ki kam phylla, La lathuh ba i la pyrshang ban tih ia ki mawbynna ha Madur Maskut, ban shem ia ka history bashisha, hynrei tang khyndiat ki soh i la loh kheit. U Mr. J R. Cunningham, D. P. I. u la thoh kumne: 'I have gone through all your poems and returned them. For verses in a foreign language they are quite expectedly good, revealing an appreciation of our rhythms, which is very unusual in the East.'

Ka por ka lald stet hynrei i la ialeh ban pyndep ia kitei ki kam ha ka thoh kot, bad pynroi kumjuh ia ki kam skul, i da kwah ba ha kine ki phang, ki symbal baroh kin da seisoh. I la loh ruh ia ka jingbymbiana ha ka rukom pynlald Balang, bad khadduh i la thoh ha ka 1929 ia ka Report sha U Chairman jong ka Board of Directors, Welsh Presbyterian Church of Wales, bad i la kdew ia ki jingduna baroh, i da khot sngewbha ruh ia ka Commission ban wan tohkit ia ki kam ki jam. Dei haduh ka snem 1934 ba la phah la katel ka Commission kaba kynthup ia kine ki Rangbah, Principal David Philip, Rev William Davies bad Dr. Llewelyn sha Ri Khasi bad la pdiang ia ki ha ka Assembly ba la long ha Wah-lajer. Ki la wan uwei na ka llang jinghi-kai skul, uwei na ka kam sumar pang bad uwei na ka llang ka jinglong mynsiem. Ka la long lehse ka sien banyngkong eh ba uwei na ki Trai Ri u la kdew ha mat-liong syndon ia kine ki jingbymbiang. Ka Report ba i la phah sha Ri Wales ka long kaba jrong, ka la jan pol 80 sla baroh.

Hapdeng ka jingbun kam, i la laineh kum u riwngelt ha la ka Balang. La ju kynmaw ba ha ki Durbar Assembly, i ju kren bad said kum u rangbah ban kdew ia kano kano ka lait ka let khamtam ia ka jingkhim mynsiem ha ki rukom pynlald Balang. Kumta i la pynlald lalade na ka jinprit mynsiem bad jingkhawpud bielt. La buh ia i kum u dkhot jong ki Komiti ba bun jong ka Assembly Presbyterian. I la thoh shibun ki subject ia ka jinglong mynsiem bad jinglong riwblei bashisha.

Ha ki kam skul, i la pyrshang ban pynroi la ki rukom hikai, ki rukom pule ba kham bniah, khnang ban thep ia ki jingtip ba pura, ba baroh ki nonghikal bad ki nongpule, kin kham phyrnal bad kham sei bor ha la ki jong ki jong ki bhah. I da kwah hir hir ba baroh lypung skul kin da pyngshain bad sei ia ki mawlynnai bad ki paila, ban pyntyngshain la ka Ri bad ki brlew kiba i leit eh. Ki rukom hikai thymmai ki long ban ai ksal ia ki skul ban wad la ka nongrim ba kham bit. Ka Quinquennial Review ka pynpaw shai ba la dei ban don ka jingsara ba kham paka ia ki skul, khnang ban wallam ia ka jingnang jingstad ha ka rukom baneh bad naduh tynrai. I kyntu jur ia ki kmie ki kpa ban phah skul ia ia ki khun, bad i la kynpham lem ia ki Sylem, Ki Daloi bad ki nongsynshar.

I ladel lok bad ki Catholic Mission kiba lehse U Father Bacchierello u dang kynmaw bha. I la pynithuh khambun na ki skul jong ki, ha khmat ka Sorkar, bad pynioh jingiarap de ia ki. I ia kyntu ia ka Sorkar ban pdiang ia ki kot pule ba la pynmih da ka Catholic Mission.

U Mr. S.C. Roy M.A. (Lond) Inspector of Schools, Surma Valley and Hill Districts, heba u la thoh ia ka kot '*India Home of Religions*' u la phah ia kane ka jingthoh sha i ba in ai jingmutlem ia u. Haden ba i la pule, i la jubab ia kane da ka jingthoh bajrong kaba la jan kot da ki spah sla, kaba i la pynpaw ba ka niam bashisha dei ma ka, kaba pynim ia ka mynsiem u brlew, ym dei ka science bad kiwei ki bor u brlew. I la kdew ia ka jingshakri ka Reformation ban pynioh ia ka Ktien U Blei, bad ka jingngeit bashisha kam lah ban wan khlem ka jingngelt ha U Jisu. I la kren ia ka jingjop thiaw bakynja mynsiem.

Na ki kam jong i, i la don shibun bah ki paralok kiba kham bun ki long ki nonghikal, ki nongthoh bad ki nongialam Balang. U Mr J.R. Cunningham, D.P.I. U Mr. G.A. Small, Acting D.P.I., U Dr. David Thompson bad ki syiem ki Daloi bad

kiwei pat ki nongsynshar ki ithuh bha ia i bad ia ki kam jong i.

Im ju shongthait namar i pisa ba i lohi ba ki para Ri jong i ki la hiar than ha ka jinglong jingim. I la lohi ia ka jingsah dien ki skul, ka jagrandien jong ka jingstad bad jingshemphang, ka jinghiar ka trei ka ktah, ka loh ka kot, bad kumta khnang ban weng noh ia une u lyoh bakah dum, i la pynmih Kot khubor shisien shibnai bai la jer kyrteeng "*Ka Jingshai jong ka Ii Khasi Pnar*" kaba la laid shisnem lynter naduh Jymmag 1931 naduh Jymmag 1932

Haba i la shimti ia ka kam peit skul i lathoh kumne :— "Now I have found my chance for making reparation for the loss which the Mission has suffered through my resignation ..... Great facilities are lying before me to give whatever help can be, in my power for consolidation of the schools and Churches. I must begin my life anew, and do what I can to help the Mission to which I have been so much indebted for my education as well as my moral and spiritual uplifting"..... ..

Shaphang ka jingiarap jong i ha ki Balang Nongkyndong, haba i leit ingoh skul, bad kiwei pat ki kam ba i la leh ynda i la trei kam Sorkar i thoh kumne :— "Whenever I spent my Sundays among the simple-minded Christians of the interior, I never declined the invitation to take part in preaching or in speaking in the Church meetings, though my sermons and speeches were often very short and simple. My body being always on the move, and my mind always occupied in thinking of this, or that subject I had, at time, very strong temptations for taking absolute rest on Sundays. This kind of rest I could very rarely have. The good dear people living in the dark villages innocent simplicity of mind and heart and always longing for the bread of life, could not be disappointed. They need kindness and this desire to have a few words of kindness cannot be denied.

Perhaps the little help that I have



given, and the little good that I have done in the dark villages... .. never attract the attentions of missionaries in these days, when people's conception of the great things of life and religion, seems to be associated with some sort of spectacular show or ostentatious parade of spiritual greatness.....

But there is a pompous side to every man's nature, and I too have a little share of it. Some of the Missionaries ..... somehow or other, took a fancy, for me and invited me occasionally to conduct educational conferences, and also to speak on such subjects such as, 'The preacher and his message'. The art of Public Reading and 'Speaking, Elocution' etc.

I will further state that for more than ten years I have served as Examiner in the Cherra Theological College".

Kine ki jingtrei ki la ktah ia ka met jong i.

Ha u bnai Risaw 1932, i la don ha Rngain, bad i la kem pang na ka Cerebral Malaria, bad kumta ha ka 17 tarik. I la wan phai sha Shillong. Ha kawei pat ka sngi, la leit rah sha Hospital, u Doctor H. Gordon Roberts, bad i matron Miss Buckley, ki la pyrshang da ki lad baroh, hynrei ka jingshitom ka la nang jur. Kumta ha ka 23 tarik u Risaw, i la khlad noh ha ka por 5 P.M. Ha ka 25th tarik, ka sngi ba tep ia i la pynlong ka sngi shuti. Ki khynnah skul bad ki Scout na kylleng ki la wan khublei khadduh ia i, bad u paldbah ba bun na Sor bad na Nong-kyndong, u la lum ban leit on tep ia i. I Rev. William Lewis i la pynlong Jingiaseng ha iing. La rah ia ka met sha lingmane Jalaw bad lai ngut ki rangbah. I Mr. B. D. Romay, i Rev. Siang Biah bad u Rev. Huxley Thomas ki la kren ba mynba i dang im, i la pyn iaid ia ka n'am bad ki kam skul mar bud kum kawei ka tyngka, kaba don ka mohor jong u Syiem bad ka dak shon ha ka, bad mynta i la poi sha ki dew-lynnong, kiba u ju ap kyrmen.

Ka Jingkhlad noh i khun jong i, i Hardiwell, ka la ktah ia ka dohnud jong i bad ka pynlong ia i ban thoh ia kine ki dkhot harum :—

'Uta u syntiew uba nga la ri bad al um, hynrei u la jlop bad kyllon noh. U dang lah ne em ban wan phai pat sha nga ?...Da shisha un wan phai pat ha ka step ka jingmihpat.....

I la i khun iba nga la kdup ha la ka shadem, hynrei iba la pynsuda ia ka khet kaba i la shong ha ka dohnud jong nga, shaei i don mynta ? "Khlem artatien ha ka shadem u kpa jong i uba ha Bneng Ka jingim ka long tang ka jingshukor lada im wan lasoh pat bad nga ha kata ka step."

I la thoh shaphang la ka jinglap : "Ka met jong nga ka nangrew : ki khmat kin sa byrie, bad u thylliej un sa sngap jar, u ksa i rupa un sa dkut, bad ka shalyntem jong ka jingim kan sa khein ; bad ka sngi kan sa dum lem, bad ka jingshai bad u bnai bad ki khlur. Ka jingtep ka la nguid kein ia ka jingim.

Ka jingielt ka wan phai pat sha ka jingtep. Ki lok jong nga kiba nga leit—ki lyer pyngngad bad ki wah um kiba sngur ryngkat, bad ka jingpah ki sim wat ha ki jingshah shltom jong nga, baroh ryngkat bad ki sur bathiang jong ki jingrwai—kiba baroh kin wan kyrslew bad kit la nga sha ling U Blei jong nga sha ka Jingim kaba dap janai." (La shim na ka Jingshal Jong Ka Ri Khasi Pnar, August 1931).

I 'a thoh ha ka Phareng ia u Lapalang shaphang ka jinglambriew jong ka kmle jong u kumne :—

Oh Death thy ebon shade is thrown  
Across th' immeasurable time;  
In every age, in every clime  
Thou Art the king of terror known.

The fire to ashes will be turned  
The stream in winter time will dry,  
The trees will wither and die  
And lives to dust will all be burned,

Lo in the sea and in the land  
And in the wood and flowery downs  
And in the hamlets and in the towns  
Is felt thy rough relentless hunt.

The palaces of gorgeous height  
Will crumble in the heaps of clay;  
The orbs of light will melt away  
And vanish into viewless light.

Namar badon ki para lok kiba kwah  
ban tip shaphang i Pa jong ngi bad ki

jingtrei jong l, ngi ki khun ngi la lafeh  
shltom ban lum ban lang la ki jingthoh  
jong l, bad ban thoh la ki kam ba i la leh  
ha i por jong ka jingim ba lyngkot jong l.

Ngi kyrmen ba kane ka jingpyrshang  
jong ngi kan ai jinghun la kito ki nongwad  
jingtip, ha ki liang jong ki jingkyntfew la  
ka ri ha ki lyngkha jong ki jingtel, la ki  
bor pyrkhat bad bor mynsiem jong ki para  
ri ba felt jong ngi

## Ka Mynrngod bad Myntdu

— Mondon Bureh

Mynba dang lung pyrthel, ha por juh ksar,  
Dang khle ki lum ki dieng basa jar jar,  
Arngut ki wah shipara, ki la la thong,  
Sha ri seisoh ban her ban poi nyngkong.  
Sha jyngngal bah, — Ri thor ban poi ha shwa.  
Ban sah pyrto, ha khmat pyrthel shirta.  
Kawei kyrteng Mynrngod ba hangamei,  
Kum eriong buk, la bor baroh ka sei;  
Ban kdiah ki riat ki thiep ki lum bajwat;  
Kawei pat de, jemnud bad khraw pyrkhat,  
Lyngba ki sung ri Pnar ka rwat lynt',  
La khot Myntdu naduh nyngkong ka sngi.

Mynrngod da sngewbitar hieng bad sarong  
Ka lympat phar bad khywnln na la tlong;  
Kynrong, kynthih, kynjrait ki kynton jwat,  
La kum 'laren, kyrhuh bad byrngem sat,  
Bad dumok briew khlem kot pyrkhat satia,  
Ban duh thiah briew bad mrad, da jingsngew shla.  
Nangta kynther ka bor khlem don jingkhlein,  
Ka leh radbah bein briew naphang ka bein.  
Nguh ngun ki lum, nangta lynti ka pom;  
Kum kit umsaw tyllap naphang ka thom;  
Mawlong u or, u pra bad mawrit shler,  
Hapneh ka wah ki thiah khlem nud ban jler.

Hynrei tang sam dewmet baeh ba jwat,  
 Mynthi kylla ka dur shi khyllipmat ;  
 Namar ba eh ban sam ban pait ka maw ka dieng,  
 Khmih kein mynta jingrkhié ka kylla lieng.  
 Khlem jingkyrmen, la rit ria kum mattah,  
 Hap kylla dien namar lynti la jah ;  
 Na pynnoh riat kum khmih shapoh ri thor,  
 Sa katno jngal namar bor ka la tlör,  
 Ha khmih, pyntha jyrngam sha rum kithlé,  
 La sait ia ki da um Myntdu ba kie.  
 Shawei ka khun namar dohnud ka pait,  
 Namar Myntdu sha jingjop thlaw la lait,  
 La rem farain ka kit, jingleit ka sdang  
 La khmat jem rngiew ka kah, nariéh ka krang.

Myntdu jai jai na la i tlong ka mih,  
 Lynti ba jem ka ruid, nangta ka khih,  
 Da jingsngewrit, mynsiem ba donburom,  
 Surthiang ka rwai ban pyndep la ka thong.  
 Shaphang jongno ka rwai ? Ki kam radbah,  
 B'la leh jar jar khlem kop, ki kam laisah;  
 Ba bie j bad ki khyllew nohriat kim treh,  
 Kum bnai bad khiur la jingshai jar jar tbeh.

Shaphang pyrem ka aiom ksiar ba ruid,  
 Ki dur ba im hajrong khyndew syntuid,  
 Bad thain ki jain ithiang ki rong bapher,  
 Ha jrong ki kper syntlew ba beh ki lyer,  
 Ki khah batlor bad dieng sdang stal harud,  
 Da sur jong ka ki khié ban im khlem pud,  
 la thiep ba kdah, ka khyllait kam treh rung,  
 Ka rwat lynti na lynti jem ban phrung,  
 Ki lum kloï lan ki lait bad ka loh bor.

Lynti ka lait la paw ki thie ri thor  
 Ka jingkyrmen la khie, ka nong la jan,  
 Ka her kham stet, ban suki shuh kam shlan,  
 Ka kylla rong, sopti rupa ka phong,  
 La poi rithor la kut ka mareh thong,  
 la pyntha shylap ka soi da phuhmat tuid,  
 Sha durlaw bah kum syiem la lynti ruid.

# U MAWSIANG KYLLANG

— *Mondon Bareh.*

U Lum Kyllang, jrong bad synlen,  
Sha suin bneng u kynloh  
Ki tawlar iyer ki shad ha u,  
La Ri sawdong u jngoh.

Wahduld mastleh ki mareh stet,  
B'la kyrsoi na la tlong;  
Te bran, sha lum ba jngal ki sied,  
Ban pyndep la ka thong.

Jingstet ka por ym lah ban thew  
Ki Aiom kylla ruh,  
Pateng u briew, ki leit ki wan  
Ma u, u sah kumjuh.

U pyrthat dom, 'erlong pyrhut  
Ma u, ban pait ki tied,  
U bein pyrshah, la ki um dem  
U Kongbah bym ju rled.

Ka dak jong u tyngkrein ka paw  
Dei rnglew ba jwat dohnud,  
Bad u khot leit la khun Khasi  
Ban tyngshain khlem da pud.

Ban laishah slem, ban khlain, dohanleh  
Jai jai de khmat samrkhie;  
Men Blei ngin pdiang bad ri, la por  
Pyrthei sawdong pyinkle.

Ko mawsiang skhem, b'ym lap lohthiah  
Bad ring la ngi shatei,  
La kynjah tmang, hynrei h'U Blei  
Ban im bad lap nga dei.

Katba arsut na u nga hlar  
La jingjam nga sumar,  
Ki sur barim ka Bymjukut  
Hapoh dohnud dap mlar.

# U MONDON BAREH

— *Kitbor W. Nongrum.*

Snem khadphra spah hynñlew phew phra  
I'u Rangkynsal Mondon la kha ;  
Jingrakhe la lyngkhuh spah snem,  
Da jingpyndon burom barem.

Na dang khynnah u minot thop,  
La khmat u khmled ka thong ban jop ;  
Ka por khreh kot um ju leh klet,  
La u mastleh ban khlañ ka met

Katba u dang pule 'High School,'  
Ka niam ha u ka khura jur ;  
Kumta kam niam jingmut ka plie  
Ka 'Theology' u leit pule.

Jablieng ban proh u sdang ka thoh,  
Jinghikal na skul niam b'u loh ;  
"(Ki) Sermon u Dr John Roberts,"  
U kynshew thup ha ka kitab.

Khubor "Ka Seng Presbyterlan,"  
Kum Editor la ka u phrlang ;  
Khubor hadien u nang pyniar,  
"(Ka) Jingshal jong ka Ri Khasi Pnar."

Na shlem Nongsawlla u lehnoh,  
Ka kam pelt skul hadien u loh ;  
la ka Matrik u leit pyndep,  
Da jingangnud b'un klew artet.

Ki khynnah skul ba kin janai,  
Ki kot babha ha ki u ai ;  
"Khasi English Course and Grammar,"  
Bad ka "Anglo Khasi Primer."

Ha Nongkyndong ha trep sop pring,  
Bad Riewtymmen u shong sayid ding ;  
Khana ba bang ki sei b'un tip,  
Ha ngi u ai "Mawpun Jingtip."

Ban roi ka Thoh ka Tar Khasi,  
U sdang pyniar la ka jyli ;  
Na ki kitab jong ki bar-ri,  
U pynkylla sha ktien tral-ri.

Drama jong "U Mihangi" u thoh,  
 Ha shwa ban kut, u hap khlad noh ;  
 Hynrei matti ban paw pyrthei,  
 U Khun khadduh la ki u sei.

Del arphewlai u October,  
 Snem khadkhyndai spah laiphew ar ;  
 Jingdum ka par kylleng ka Ri,  
 Mondon Bareh b'u khlad na ngi.

Kyrteng BABU MONDON BAREH,  
 Ha kitab kslar ka Ri kan neh ;  
 Kum u 'Lurmlat ba lam lynti,  
 la Jaldbynrnew bad ia ka Ri

## I Babu Mondon Bareh kumba nga ithuh ia I

— Rev. Harlyn Lyngdoh.

Kane ka long kawei na ki san tylli ki tnat ba la shaniah ha nga ban ia pynleng lang ha une uwei u diengbah—I Babu Mondon Bareh. Haba nga la sdang ban puson kumno ban pynieng ia kane ka tnat, nga shem ba ka jingithuh jong nga ia une u rangbah kam blang pura bad ngam sngewhun halade hi ; nga sheptieng ruh loh kam ai jinghun kat kum ka jingangnud Ka Seng Syngkhong Kyntlaw Ri. Nalor kata haba nga la durlap pyrman ia kiwei pat ki tnat, khamtam kaba nyngkong, shaphang ka jingim jong I, nga shem ba nga dei ban laid husiar ha ia ka hud loh nga kum tab pud shapoh ka phang ba ki dei ban laid. Khyndiat khynsoit, hangne hangtai lehse ym lait khlem la synrud haba ia bat lang ia ujuh u diengbah. La nga sngewthuh shisha ba ka jylli ithuh jong nga ka long kaba rit ha kane ka tnat, pynban da kaba sngewburom eh ia ka jingthmu kane ka seng bad ia une u radbah ba nga ju nlewkor eh, ngan pyrshang ban par ia kane ka tnat katba nga lah synei ban ia thuh ha kiwei da kane ka jingthoh kael ka jingshem kumba nga ithuh ia I.

Mar ia sdang ban pyrkhath, nga shem ba ha ka rta nga don hapteng ki khun kiba sha khmat I Babu Mondon. Ka jingithuh jong nga ia I ka la sdang naduh ki sngi ka jinglong khynnah ha Nongsawlia. Ha kata ka por I don ha Theological College kum u nonghikai ryngkat bad I Rev. Holinson Khongwir bad Babu J. Harry Singh hapoh U Rev. Robert Jones kum u Principal ka College. Ha ia ka jingpeit khynnah na ka dur khmat kaba paw, nga ju peit ia I kum u kynja bastad bad uba iphieng ban tur hajan. Ha kita ki por ka Balang Nongsawlia khrun khrun ka dang khraw rangbah bad tang ka jinglshngaln suda parum pareh. Kumba shu kynmaw sngewburom eh, kine ki long kiba kham shah khmat ; Rev. Robert Jones, Rev. Ksanbin, Rev. Khnong. Ha ka liang ki tymmen-basan pat : Kpa I Nosi bad Kpa U Vesper (ki khun u Syiem Borsinghi), Kpa I Lity, Kpa I Lasar, Kpa I Lucy, Kpa I Glis (Babu Kubur), Babu J. Harry Singh bad Babu Rad. Ki Evangelist pat : Babu Mondon, Babu Holinson, Babu Welley, Babu Sosi Mohon, bad Babu Joeny.

Kane ka long ka kynhun rangbah kumba ka long ha kata ka por ba I Babu Mondon I dang ia don ryngkat bad ki. Nga ju ioh la la ka jingpeit barit kum u khynnah ba I Babu Mondon im ju da shynroin shynriap eh ka ktien ka thylliei, im ju da pariah parai than ka khana ka khadeh, shu ih kumba laid pyrkhat jyiliew man ka por. Ha kita ki por ki kiar katlah katlai ban da kren kyrteng eh ia ki rangbah rangsan, ki ju ia khot "Kpa" ha ki khun nyngkong, kumta ia I Babu Mondon ki ong, "Kpa I Ephri" I Rev. Khnong ha kita ki por I trei Pastor kum u nongmait lynti ia ka riet ka ram, ka raieh ka raidam, ka dum ka longngit sha Khadar shnong. Nga iohi baroh ha lngmame Nongsawlia namar I leit I wan na Nongsawlia hi. Nga ju peit burom ia I haba I kren pyngkhih ia ka Balang kmie na ka bynta ka kam ha Khadar shnong ; nga peit lyngnooh barabor haba I iathuh-khana lem bad ka spel katba mon ia ki dkhot kotbah bad da buh beit thik thik ha ka jingmut kaba dei kum u nongthoh Kommentary bad pateng pateng kum u theologian. Ha lyndet kita baroh, nga peit da kaba burom ruh, kum u kthaw kurim jong I Babu Kubur bad Babu Mondon. Kyndit kyndit kumba jah lngaid ha ka jingmut khynnah jong nga, na-pdeng kata ka kynhun rangbah I Babu Mondon I la mih na Nongsawlia sha Laban (Shillong).

Ynda nga la pyndep ia ka M E. School ha Nongsawlia ha ka snem 1920, ha ka snem kaba bud nga la wan shong skul sha Laban ha Government High School. Ngi ia shong ha Earle Hostel hapoh ka jingsumar I Babu Soso Tham bad nga ju leit jinglaseng ha Jalaw ba kham jan. Haduh kata ka por ha la ka jingmut khynnah bym da im engi eh la ki kam rangbah, nga shu tip maiun maiun ba I Babu Mondon I hikai ha Normal Training School bad nangta ha ka kam kum u nongkhmih skul. Ha kata ka por, ha ka jingmut ba kham san nga lohsngew katno ba une u khalad khasmet u ngi ha ka thwei ka jinglaksaid jong ka jingim. Ka por ka nang laid pynban ka ialam irat ia nga sha ka lngsan jingrangbah ba ngan loh pat ka lad ban

de ithuh la I kum u rangbah bad ha ka jingladei kaba jan ba ka pyrthel shai kam tip ei ei bad ka pyrthel dum kam ithuh. Hadien ba nga la pyndep ia ka Advanced Grade barim ha ka Theological College ha ka snem 1926, la phah ia nga sha kawei ka shnong sha Ri war. Nga thiah pang bunsien, kumta ha ki bnai ba jan kut ka snem 1928 nga la wan pyni ha Mission Hospital mynba U Dr. North U wan iarap ia U Dr. Roberts. La pyn-sngewthuh ba nga shitom na ka Rheumatic Fever kaba la ktah ia ka shadem bad u ong ia U Missionary uba ialeit lang ban al jaka bam lyer kumba hynriew bnai khnang ban kham loh bor kloi na ka jing-thait ka shadem. Ki la pynbeit ba ngan leit ha Sohrarim bad da kaba laid bam lyer man ka step ka la pyllait kloi shisha. Hadien, U Rev. Sidney Evans U la wan phai pat sha Nongsawlia bad haba U la shem ia nga kumta U la ong ba nga lah ban nangsah ha Sohrarim katba nga sngewbit. Nga la don ha kane ka shnong kumba khyndai snem tam haduh ki bnai ba khadduh ka snem 1938 ba la pynmih ia ka L. Th. Class ha Theological College bad ba la pynisoh ruh bad ka Serampore Senate. Kine ki dei ki snem ba ngan kham kren khia ia la ka jingithuh rangbah ia I Babu Mondon Bareh.

Nalor kaba I leit peit skul kum U.D.I. of Schools, I ruh I niewkor ia ka shnong Sohrarim kum ka jaka kaba pyngngad bad jar jar ha Dak Bangla. I ju wan bad la ki jingthoh jingtar kiba kham khia. Nga kynnaw ha ka por ba thung ia I kum U.D.I of School, khywin jlang ka khana ka khadeh shane shatal haduh ki jingthoh ha ka Kot khubor Khasi "U Lurshni." Ka long shisha ka jingpyrkhat lyngngoh kumno ba uba dang pass tang la ka Entrance (Metric) U loh kat la kane ka kam ha khmat kiwei kiba la pass B.A., B.T. wat M.A. ruh la don. Ki Officer Phareng ha kata ka por ki dang bat shibun ha la ka bor, ym pat buh rule eh kum mynta, ka kam ruh kam pat bun. Ki long ki briew kiba wan na ka Ri kaba la kham shaphrang ha kata ka por : Kaba imengi ia ka degree ha ki ka long ka kam sarong khynnah; ka peit ia ka jablong bad

ka jinglah jong u briew ha ka kam. Haba ki la bishar sumar kumta, nlar eh ba kin bakla; ki sleh la u snar sawdong ha ki 'llew sawdong bad la u snar pyllun ha ki 'llew pyllun, ka ing jain ka skhem triang. Hangta tden i Babu Mondon Bareh i skhem, mano ba nud ehuh ban kem daw. I lathuh ia nga shisien ba nalar kiwei ki jingthoh kiba khia ba i donkam ia ka Dak Bangla ha Soharim kaba pynggad bad kaba kynjah, kawel kaba kham khia eh ka long ka Quinquennial Report (shisien san snem) ba U Inspector of Schools ka Surma Valley and Hill Districts U dei ban al. Napdeng ki D.I. of Schools ba U don hapoh jong U, U ju shaniah ha i Babu Mondon ban thoh kat la kata ka Report na ka bynta jong U. la kane i phla ha nga tat haduh ka por ba la lasyllok bha bun kiel kiel bad kumjuh ma nga ruh ha i. Ka jingwan pol jong i barabor ha Soharim ka la long ha nga kum ka jingshat u 'nal khadsaw synia ha ka jaka ba sakar ki dieng hapoh lawbah lawsan. Nga phla hangne ba nga kymaw sngewiet la kito ki snem ba sngewynnad ka jinglajan kum shi lok haduh ka bam ka dih. Ha ka por janmied ba i la thait, i la wan wad la nga, nga ruh nga ju leit da kheln por ban lashem bad i ha Dak Bangla. Shisien kumno re kumno, nga leit lohi ha'or ka miej ha ka envelop kaba heh ba la thep bun ki kot ba thoh u briew—Mr. Mondon Bareh M. A. Shlpor nga la pyrkhath lyngngoh mynno i la pas ia ka M. A. haba ngam shym lohsngew ei ei. Ha ka jingsngewshlur ka iinglak ok nga la kyli, 'kumno kene ka address.' I rkhiel lapler iapang i ong artat, 'ka ia tharai ba nga la pas M. A.' Ki lok na jngai ki lah eh ban bakla haba ki bishar ia u khulom jong i ha ki jingthoh jingtar. I ju kymaw sngewbha barabor ban iathukkhana ia nga bun kiel kiel shaphang U Rev Dr John Roberts uba i la u phla haduh katno i la kynshew na ka jingstad jong U. Ha kawel ka janmied harud ding, i lathuh bnlah jai kumno ba U batal bin kawel pa kawel ka ktien bad kawel pa kawel ka jingong (sentence) haba U hikai la ka 'Paradise Lost' U John Milton. I ong ba U lah haduh katta la kumba ka mih na U Milton hi. I ju sngew lyngngoh

ia la U nonghikai, u briew uba pynlong hi dalade khlem da loh shong skul. Ki jinglasyllok ha ka rukom pyrkhath ba stad ba i ju ialam la nga, ki ju pynkyndit ba la nga leit ia ka shnong Soharim namar la ka jingkoit jingkhiah, pynban ym dei hangne ba ngan pynhun la la ka jinglabeh shaphrang. I tynruh ha met ia ka jingmut ban pynpyrkhath la nga haba i kren khnang kum kine ki ktien ba nga la pynpaw teng shawel i ong. "Nga ju pyrkhath sngew lyngngoh ia i Paradjong phi (Rabon Singh) kum ha ka por jong i bad ha ka shnong kum ha Mawmluh, kael kaba pynkhih ia i ban thoh kot." Ynda i la peit thuh kumno kane ka kyntien ka ktah ia nga, i rkhiel katlah katiai (kh'em samrkhiel) haduh ba kata ka jingrkhiel kan da pynpyrkhath ia nga. Kita ki long shithup ba nga la kynshew ha kita ki snem na ka jableng i Babu Mondon. Ki la don ki jingthoh jong i kiba dei la ka niam, ngan ym ong ei ei loh ka mih na kiwei pat ki tnat. Don kawel ka jingthoh ba la buh ha ki ktien ka jingpyrkhath stad ba i thoh shaphang ka Ribabai ha Laittyra ba i la peit iit khankhal bha wat haba i ong ba i artatien ha kaba sdang. I la thoh ia kata da ka jingkyrpak da mem U Dr. John Roberts bad ka la pynkylla ia ka sha ka ktien Welsh ba kin pule ha Ri Wales. Ka long kum uweh na ki maw jableng ka jingtei khilon ha ka History ka Balang ha kane ka ri jong ngl. Haba nga leng ha trai U lum Shi'long ngam da lthuh ia ka jingjrang jong u, dei haba nga peit ia u na jngal ba noa lthuh pleng haduh katno u jrong shisha. Nangta nga peit mynta la i Babu Mondon Bareh.

Sa khyndiat, ngam lah khlem da pynkut ia ka jingithuh ia i Babu Mondon sha kawel pat ka liang. I ju kren ia ka bor kut jingmut U Dr John Roberts kumto kumba U thoh ha kawel na ki Khasi Reader, kane ka paw ha i ruh Jait ba la ia sngewjan eh ha kawel ka jinglakren nga la shlur ban kyli kumno ka leit jia ba i phet na Nongsawlia, i lathuh katto katne kaba i jia bad kyndit kyndit i ong "nga khapbrip ngain ngam tip dae ba ngan pyndep la ia ki khun tangba la kaba nga la rai nga la rai". Haba U Rev. Robert Jones U khroh



la I ban sah, I iathuh ba I ong la U. "balei phi bribe la nga, nangno pat phi don haba phi la ong ba ym don". Ka la nang pynshisha ha nga na kawel ka jingjila. Ha kawel ka step I ong la nga ban ialeit khwai dohkha; lalade ngam da smat eh namer katba nga leit nga wan phai thylli ka ruh, nga la shu kohnguh namar ba nga burom la I. I la pynkynmaw ruh ba ngan rah tangduma rit; nga ruh kumta hi, ngi lalang para ba la samal bha ka dihduma ha kata ka por Ynda la ia poi ha wah, ei ei ym pat ia ngat la hap poh u slap. Ban khwai la sa'ia, I pan jingpruid na nga ba in sliew dino. Na iing nga la thep ka jingpruid kaba dang thymmal, shu duma iwei ar ki dieng kyndok ba iadihduma tang poi ha wah. Ngam sngewthuh balei I kwah sliew dinq bad kumno yn pynlong ding haba baroh ki thynram dieng bad ka 'lasew ha madan la jhieh lut. Nga lakhih lem ban larap ia I ban lum sla kaba kham thynron hynrei im shah I ong ba in leh hi I la kynthahding ha kita ki sla pateng pateng la lam kum ban meh hynrei

lip shi lip pat. Shwa ban lut kita ki dieng kyndok, kita ki sla da kaba lai pahaw ding ki lam thynron bad ha kaba khadduh khadwai, ka rhem hal. Na kata ka jingrhem I la nang pyrsad badnang kyntel ki thynram dieng bad sla dieng bad ynda ka la long katta, kat kaba tel shu klang beit. Haba I la lohi ba ka ding ka la jyren bad ithuh ba ka la long kumba I thmu, I ong la nga ban ialeit nohsha ling. Nga la ai sngewbha noh la I uwei u ryngwlang khwai uba dang wan ai shen uwei u lok. I la khun kon ia uta u ryngwlang, bad pylait kynsan u beit pat thik. I la sngewbha ia uta u ryngwlang, I da ong artad, "Une te u la neh bad nga haduh ban da iap". Na ngai, hadien ba I la khial noh na ka pyrthel nga sa tip bad nga da kren ha ing ba nga kynmaw ia kita ki ktien ba I kren. I Babu Mondon Bareh I la iap bad I dang kren ha ngi ha kane ka pateng, In dang kren kham jam ha ki longdien man dien jong ki pateng kiba bud.

## U MONDON BAREH (1878 - 1932)

— Henry D. Ropmay.

Ia u Babu Mondon Bareh la kha ha Jowal ha ka snem 1878. U kpa jong u, U Ksan Challam, u la long u nongkhail pusari hynrei U Babu Mondon um shym la bud ha ki dienjat jong u kpa namar ba um don ka sap ban khali pateng Kum u khynnah u kham sngewbha ban pynlut la la ka por ha ki lum ki wah—ban khwai dohkha, beh kyieng, riam sim bad beh mrad. U la long uba iei ia ka Marlang bad uba pelt thuh la ki rong bad jingitynnad jong ka kiba lai kylla dur na kawel ka aiom sha kawel pat. Ha ka jingrwai jong u shaphang U SIER (1931-32), kaba u la thoh ha ka ktien phareng, ka jingringdur jong u la ka Marlang ha ka por Pyrem kam shym duna ia ka jong U Wordsworth, uta u Myllung bakhraw jong Ka Marlang.

U kren, ha ka bynta kaba phra jong kane ka jingrwai, shaphang ka jingwanhiar jong ka Pyrem hadien jong ka Tiang ka jingpynkha bad pynim thymmal khrek la ka pyrthel-mariang kaba b'aw bad lyngki da ka jingktah ki shynriah barieh U Blei. Ki lum ki kup ki sem da ki rong sawjngum bad jyrngam, ki dieng ki pynpiar la ki tnat baphuh shylluit; ki sim ki rwai ki slaw ha ki bniap bad ki lalehkal hapoh jong ki khil lon sla kiba kah kum ka pyrda. Ha ki them, ki wahduid ki shad ki kmen lyngba ki madan kiba kup da ki syntlew bad phlang bad u ngap babun-kam u lai boi halor jong ki. Ha ka sahit bneng baengur khliir khliir bad baitynnad, ki lyoh balleh sada ki king. Ka jingjar jar bad jingtingen ka synshar, lait noh tang haba ka khileng

da ki jingkyang basyiang jong ka, ka pynkhyngniuh ia ka lyer. Ki lum bad ki them ki shadkmen bad u lappraw u kyrsiew pat ia ki kaheld kiba la lan rnat. Lyngba ki thiedanam ka Mariang bakhraw bad balat, ka jingkhle-im thymmal ka par; ka pyrthei kaba kup da ka jingphuh jingphieng, ka pyhrnai ha ka jingbhawliw jong ka baroh. U kren ruh hangne ia ka bor jong ka Mariang ban saindur ia ka rynteng ryntot bad jinglong jong U S'er, sriem kumba u Wordsworth u batai ha ka jingwai jong u shaphang ka LUCY.

Kum u khynnah bad samla shongskul ha Jowai M. E. School bad hadien kata ha Shillong Government High School, U Babu Mondon u la long uba brai ban pule kot bad man ba u lait por, u ju leit sha ka Library jong ka skul ban lum na ka thiar jong ki kot ki sla ia ki soh-kew jingstad ba la ih bha jong ki Khraw Pyrkhat. Ha ki por shuti, u ju pynklt ia ki kot baroh sha Jowai ba un dup loh pynlti ia la ka por ha ka pule kot. Dei kane ka jingthrang ia ka jingtip kaba la pynlong ia u, ym tang ban long uba hakhlieh duh ha ki jingpule jong u, hynrei kaba la pynkteng atiar ruh ia u kum u nongthoh hadien habud.

Ka jingiakynduh jong u bad ka jingiatrei lang jong u ha kti ha kiat bad u Sahep Dr. John Roberts ha ka Theological Institution ha Sohra, ka la long kawel pat ka bor kaba la saindur ia ka pyrkhat-pyrdain bad bsa la ka sap jong u kum u nongthoh. Une U sahep, kumba ngi tip, u la long uba la bam bha la ka ktien Sohra bad uba la pynmih bun ki kot bad ki jingthoh kiba ieng kum ki maw mer kiba khraw ha ka histori jong ka jingthoh jingtar Khasi.

Ha ka snem 1901, haba u dang shu phuh samla, u la thoh katto katne ki jingwai kiba pynpaw ba dang sain hapoh jong u ia ki purinam ki ban sa phuh bad paw pyrthei ha ki ngi ki ban dang wan. Ha kata ka por, ki ktien kim da tuid jai jai, bad don ka jingngewdikh hangto hangne, namarba ki shnok bad ki khup kim da shong ryntih bha. Hynrei kito

kiba la loh pule ia ki kyrdoh jingwai, kiba u ai kyrteng KI JINGPUSON, kim lah khlem da ngewshoh bad ngewshon ha ka dohnud da ki jingshem mynsiem bakyntang kiba paw tyngkhreln ha man la ka lain. Ki sur jylliew kiba krei na ka jingtipblei-tipbrlew, ryngkat bad ka jingngeit bym lah batai ha la u jong U Tral Nongthaw kaba kyrshan hapdeng ka saw ka sian jong ka jingim, ka jingkyrmen kaba khmied shaneng borabor, kaba khawoit la ka dohnud kaba shaiong ki kiar lum jong ka jingjop—kine ki dei ki snap bad ki sap kiba ban iaryngkat dor bad ki jingthoh jong kito ki Khraw Pyrkhat ki Khraw Jutang kum ki jong U Milton bad kiwei :

Ah Blei, U Kpa jong nga Uba ha Bneng, Kaba jynjar ka pyrthei kane ka long ;  
Ki Pilgrim jong Me naduh mynbarim  
Ki shem kumta ia kane ka jingim :  
Bad ba kim shem jaka rieh ha pyrthei,  
Ki wad ia ka khmat ka jong Me, ah Blei  
Bad hynda ki la shem ia Me ki ong.  
'Ah Tral, ka jaka rieh jong nga Me long ;'  
Iarap la nga ba sha Me ngan iai pelt,  
Haduh ka jaka shong Me ban poi  
Ha kaba ki wah um b'im ki kyrsol.  
Nangta sha kane ka pyrthei ban khmih  
la ka dor ba shisha jong ka ban lohi.

Ha ka jingwai jong u kaba u ai kyrteng U NONGPULE, u pynngam jur ha ki nongpule ia ki bor jong ka jingstad jingnang-jingtip kiba lah ban bein ban khoh wat la ki tyrsim long jong ka Jingiap :

U Nongpule nga long  
Ka jingiap kan sarong,  
la baroh phar ki jingthala  
Ba ker sawdong ia nga ;  
Tang ki jingleh jinglong  
Ba ka jingiap kam rong,  
Kine baroh ia nga kin snoh  
Bad kumba long ngan loh.

U Sahep John Roberts uba la iohi la ka sap thoh jong u, u la khot ia u ban iarap lem ha kaba thoh kot na ka bynta ban kham pynbha ia ka pule kot bad jinghikal ha ka Ri. Kumta u la kyila long u Literary Assistant jong u Sahep. Ha ki

snem 1904-05, U Sahep Roberts bad u Babu Mondon ki la lasnoh kti lang ha kaba pynkylla Khasi la ka PILGRIM'S PROGRESS jong u John Bunyan, hynrel u Sahep u la khlad noh ha ka snem 1908, shuwa ba ka kot kan dep. Ka kam ka la hap ha u Babu Mondon bad ka Mem Roberts kiba la pyndep la ki bynta kiba dang sah bad la shon nyngkong ia ka ha snem 1910.

Lehse la eh ban shem laingut kiwei pat ki brielw kiba kham bit ban pynkylla ia kane ka kot ban la U Doctor bad Ka Mem Roberts bad u Babu Mondon, namarba, khnang ba ka jingkylla kan long kaba shoh, kaba bang bad kaba ring ia ki jingmut jingpyrkhat jong ki nongpule, ka dei ban don ka jingladel kur ha ka mynsiem hapdeng u nongpynkylla bad u nongthoh. La ong ba ka jingkylla phareng ia ka RUBAIYAT OF OMAR KHAYYAM na ka ktien Persian ka don ka bor ban ktah jur ia ki jingsngew jong ki nongpule namar ba u Fitzgerald u don ka mynsiem jong u Omar Khayyam hi ha u. Ka kot Pilgrim ha ka Khasi ruh ka pynkhlle bad kysiew la ki jingsngew mynsiem bajyllew jong ki nongpule namar ba ka jingshem mynsiem bad ka jingriewblei jong u John Bunyan, ba la bynrap lang bad ka sap thoh bad ka jingnang ban pyndonkam la ki ktien kiba iadel sbiak bad ki jingmut kiba u thmu ban pynpaw, ki don ruh ha kine lai kiba la buh la kane ka kot ha ka ktien Khasi. Wat ki kyrteng jong kito ki brielw kiba ha kane ka jingthoh kum U Stad Pyrthel, U Thap Myntoi, U Ielt Sbai, U Suda Jingtup, U Bat Hukum, U Rit Mynslem bad kiwel, ki long hateng hateng kiba kham kit jingmut ha ka Khasi ban ia ha ka Phareng. Nga ngeit ba bun na ki bynta bad ki ktien Khasi nylla kiba ngi shem ha kane ka kot—kaba pynsngewtynnad ia ki khynnah bad pynpyrkhat la ki rangbah ki long u synniang ba la noh da u Babu Mondon Bareh.

Dei ha kine ki snem ba u la pynmih ruh ia ka kot kaba u jer *KI SERMON U JOHN ROBERTS* ban tel mot ia la u jong u nonghikai uba u ielt bad niewor. Ha ka snem 1915 u la pynmih ia ka kot

khubor, KA SENG PRESBYTERIAN, KABA MIH SHISIEN LAIBNAI HA KANE KA KOT KHUBOR, NALOR KI article kiba iadel bad ka niam, u la beap ruh shibun ki jingthoh kiba iadel bad ka jingtel bad jingpynbha la ka longbriew man briew, ka trel ka ktah, jingnang jingstad bad kiwel. Kawel na ki article ka long; KA KAM PULE KOT : KA JING-SNGEWBHA BAD JINGMYNTOI JONG KA.

Namar ka jingiapher jingmut bad u Principal John Jones, u Babu Mondon u la mih noh na Sohra. Ki ar bad lai snem kiba bud ki la long kiba dum eh ha ka jingim jong u, bad u la pynlasriem la lade bad ka Hagar ha Beer-la-Halroi bad u Elijah hapoh ka krem ha Beer-Sheba. Hynrel ki lyoh long kiba dum la ka Sahit bneng ka jingim jong u ki la pra noh. U la trel katto katne por ha Jowal hapoh u Sahep Shadwell bad hadien kata la thung Sub Inspector of Schools la u na ka bynta ka Western Circle, ka kam kaba u la bat naduh ka snem 1919 haduh ba un da khlad noh ha ka snem 1932.

La pynmih la ka kot KA PURISKAM BAPHYLLA SHAPHANG KA SHARAK JADU ha ka snem 1926 Kane ka kot ka long ka thiar bah jong ki ktien Khasi paka kiba pynpaw ia ka jingkhraw jong ka jingkit jingmut jong ka ktien Khasi. Katto katne ki 'tien kysai ba la sot da i Dr. Hamlet Bareh ha ka kot histori jong i, ki long: riam bha shkalt, pynbyrnia, lthiang sat, jrem met, 'tiew lasubon, iphu lphieng 'tien sboh bad kiwei. Nalor kane u la lum la lang ruh ha ka kot MAWPUN JINGTIP la ki khatanat bad puriskam na kylleng sawdong kiba pynriewapah bad pynphuuh pynphieng ia ka kolshor jong ka jaidbynriew.

Ha ki snem 1931-32, u Babu Mondon u la pynmih sa kawel pat ka kot khubor shisien shibnai kaba u jer KA JINGSHAI KA RI KHASI, ha kaba u ban jur ia ka jingdonkam jong ka jingnang jingtup bad u wad lad wad lynti kumno ban nangpynroi pynbha ia ka na ka bynta ka jingklew shakhliew jong ka jaidbynriew. U rwal

laroh ruh ha ka la la ka jong KA RI KHA-SI, da ki 'tien bang 'tien thiang suda U padiah shaphang ka jingbhabriew bad jingitynnad la ka jong ka RI—la ki wah-duid basngur khliir khliir, ki klier lum ba kup rong ngum, ki 'er batemon batesi kiba beh hir hir halor jong ka; u kren shaphang ka jingseisob jong ka—ka RI u soh, u pai, u phan u shriew u khaw u kba kyrhai; u kdew la ka spah ba la buhrloh jong ka—ka thalā jaiā, ka rep ālang rusom, ka laha, u mawshun, u dewlong, ka kslar bad rupa

U Babu Mondon u la thoh ruh kawel ka allegorical essay ha ka rukom ki nongthoh essay badonnam ka RI Bilat kum U Addison, U Steele bad U Goldsmith, kaba la mih ha U NONGIALAM KHRIS-TAN kaba u ai kyrteng INGBASA Kane ka long ka pharshi la ka jingleit thiah shipor ha ka Aspata u Dr Roberts ha Jalaw. Ka rukom thoh ka long kaba shongkhia bad shongkun shibun bad ym don ha ka kaei kaei kaba birla ne stling thew kaba ngi shait lap ha kaba kum kane ka jaid jingthoh. Ka pharshi ka sdang kumne

Ki pilgrim baroh ki ju wad la ka ling Basa ban loh shongthait bad jahthait shipor ha ka jingiaid pilgrim jong ki bad ha kine ki snem ki bakhadduh la pynbor ia nga ban long u pilgrim, bad nga la shang kylleng kine ki lum baitynnad jong ngi ban wad ka ingbasa, hynrei ngam shem satia. Khadduh khadwai nga la wan poi ha Sor Shillong. Nga la leit sha ling u bakhraw batrī, badon ba em. wat sha ka

skum ki khunswet bad riewkynthel, hynrei kim man iakhot sngewbha. Khadduh khadwai ki kijat jong nga ki lalam sha lum Jalaw—khrek ki sharak elektrik bad ka jingphyrnai bad jingitynnad; nga la ieng shipor bad nga la kynmaw ba ha ki phew snem ba la lah ka la long tang ka jakarieh ki myrelang. Hangne la pie jingkhang ia u da 'ka 'thel bhabriew kaba ikhraw mynsiem' bad katno u sngewdlaw haba u dei ban mih noh nangta bad ban sdang biang la ka jingiaid pilgrim jong u namar kata ka mut ba u dei ban lehnoh la ka jingsuk jong ka ingbasa bad ban laid sa shisien cat 'yngba 'ki ummat, ki khuslai, jingthait bad noh mynsiem'

U Babu Mondon Bareh u ieng rangbah kum uwei na ki nongbuh nongseng bad nongsaindur jong ka thoh ka tar u Khun Khasi Khara na ka bynta ka pateng ka ban dang mih. Da ki jingthoh la jong bad da ki jingkylla Khasi jong u na kiwei pat'ki kot phareng, u la pynmih madan ia ki atiar kiba ka jaidbynriew ka lah ban pyndonkam ban nang pynrol pynsan ia ka kllen Khasi kaba dang shong lung hapoh kob U la long shisha uwei na ki nongmaitynti uba lah uba lai ha kaba pynbit pynbieng bad ai mynsiem ia ki nongthoh nongtar Khasi jong ki pateng kiba hadien habud kiba nang ial tei kyn-ton ha ki thup jong ka thoh ka tar U Khun Khasi Khara.

With Courtesy of A.I.R., Shillong.



# KATTO KATNE KI JINGSOT NA KI JINGTREI U BABU MONDON BAREH

Na ka Jingshai ka Ri Khasi - Pnar February, 1932 sla 98-99

*Hamlet Bareh.*

## KI DAK JONG KA AIOM

Ong u 'rlewstad, ka don ka por ba'n pynpra bad ka don ka por ba'n tei pat

Kum u nongpule ia ki dak jong ki aiom, nga phai nyngkong eh sha i Ri Khasi baleit jong ngl. Hato hangno phin shem, hapoh ka lyngwiar bneng shityllup kum ine i ri jong ngl,—i ri jong u slap bad u thah, i ri jong ki wah basngur, i ri jong ki lum kiba jyrngam bad ka lyer lw-bih. Ha ijuh i ri iba rit tang kum i dabi, kumba ong iwei i 'Men Sohra, ki don u khaw, u kba, u phan ka shrlaw, u soh, u pai, u rui u kynphad, ka laha u sohmynten, bad dewlong bad mawshun bad kslar bad rupa lang.

Pyrkhat bha la kine kiei kiei Bad pyrkhat tang ia kane ka dak ka sakhi kaba nyngkong eh la ka jingitynnad bad jingriewspah ka ri jong ngl.

*Na ka jingiatuor jong ki jaid briew lai-phew jaid ba'n loh la i jaka iba skhem ha kane ka ri Bad balieh bad balong kim sngewbit shuh khlem loh wan kiew sha Ri Khasi. U Dkhar laiphew jaid phi'n shem hangne, bad Hindu bad Mussulman, bad Kala bad Khorkhal lang. Ha Sor Shillong kaba long ka lypung bah jong ka Ri Khasi Pnar ia lieh shaid da ki ling ki phareng bad ki dkhar U Khasi pat u nang ran sha ki kdong ki shnat jong, ka Sor. Peit sha ki thain Bhoi bad War la dap da ki khuti jong ki 'khar-muid. Kine baroh ki long ki nongwei kiba sngewthuh bha kumno ba'n ia pyniad bam lang (Co-operation). U Khasi pat u nang tang*

kawei ka ktien kaba pynjot: '..... sha la ki ing-jaiñ,' la ka Ropeway, ka Elektrik, ka tih mawshynrut, ka pyniad Motor ki kham bat iktiar ki nongwei. Namar baleit? Tang namar ba ki sngewthuh la ka jingdonkam jong ka jingiatyili bad ka jingpyn-trei da ka Bor-Balang. Bad ka jingiatyili ka long ka bor.

Ka long kaba del eh ba ki Khasi Pnar ki'n pyrkhat jyliaw la kine kiei kiei bad ba ki'n pynmyntol katba lah la lade na ki rukom iatrei lang kiba ki lohi na kine ki 'riewshal. Uba lah ba'n im ha kine ki por kiba tan, del tang uba bit ba'n im, bad uba bit ba'n im del tang uba khilai bad uba sngewthuh la ka im ka lap.

Ka don shibun ka kam kaba lah ban trei ha kane ka ri jong ngl. ym donkam ba uno uno u samla u'n shong khlem trei jingtrei Lada ki samla kiba la nang la stad ki'n leit sha ki shnong Khasi kum sha Bhoi ba'n hikai bad larap la ki kumno ba'n iatrei lang, kin loh jingtrei nangta hi.

Ko khun Khasi-Pnar, to pyrkhat bha, namarkata, la kane kawei ka dak jong ki aiom bad to lakhih noh shisyndon ba'n ia pynjymma lang la ki lad bad ki ber kiba ngl don mynta khnang ban pynneh la ka jaid ka kynja jong ngl bad ba'n skhem ka shong ka sah, ka bam ka dih, bad ka jing-rol jong ngl ha ka spah, ha ka jingnang-jingstad bad ka jingbha.

# I BABU MONDON BAREH KUM U NONGTHOH - NONGTAR

I. M. Simon.

Haba ngi phai sha ka Spah-snem kaba la leit, khamtam sha kito ki snem hapteng 1890 bad 1940, ngim lah khlem da kyli kumno ka Ri jong ngi ka la lah ban pynmih bun bun ki 'rang bad 'thel kysai kiba neh haduh mynta ha ka sahit-bneng ka Jingkynmaw jong ngi kum ki 'mawlyn-nal ba phynnal. Shisha bun na ki kim da don ki *degrees* kiba ngi ngi khlein kor sha ba palat ha kine ki por mynta, pynban ngim lah ban len ba ki la loh shisha la ka Jingstad kaba da kat ka Jingstad. Ki lad ba kin loh ban leit pule sha ki skul-bah ki duna, hynrei haba ngi peit la ki jingthoh jong ki ngi lohi ba ha ka jingpule jong ki ki da ngam sha ki jingjylliew jong ka Jingtip, ki da thir ia ki sai-rupa jong ka kumba ka dei ia ki nongwad Jingstad ban leh, bad na ki jingthoh jong ki ngi lohi ba ki la sngewthuh khlem bakla ia ka jingmut tynrai ka ktien *Education*, kaba mut 'ban sei shabar ia ki sap tynrai kiba hapoh u briew'. Juk Juk jong ki kam dei ka Juk shanlah *notes*, *help-books* ne *suggestions*. Ki wad hi kat kaba ki lap ka sah sah ka jong ki. Kumta ngi lohi ia ka jingiapher ba pynitynnat hapteng uwei u nongthoh bad uwei pat, namar kim ngelt ha ka Tynneng.

Kumta ka la long ruh bad i Babu Mondon.

Kawei na ki jinglong tynrai ki ba neh bad i haduh ki engi ki ba khaduh jong ka jingim jong i ka long ka jingthrang bad jingbang ban pule. Khlem pep kane ka la iarap ia i ban rah ia ki prais ha ki eksamin skul jong i, bad ka la iarap ruh ban pyniar ia ka bor pyrkhath jong i.

Kane ka bor ka la nang roi shuh-shuh haba i la rung ha ka skul *Theology*—ka Cherra Theological Institution kumba la ju khot ia ka ha ka ba sdangha ka snem 1899. Hapoh ka jingialam u John Roberts, uwei na ki radbah ka

Welsh Presbyterian Mission u ba la shlm ka bynta ka ba khraw ha kaba kyntiew ia ka jingnang-jingstad ha kane ka Ri, i la lap shuh-shuh ia ki lad ki lynti ban pynroi ia la ka Jingtip sha-phang ka pyrthel-ba iar.

Kum u nongtrei ka Mission hapteng 1898 bad 1917 i la pynlut kham bun ka por kum u nonghikal. Ka jingklol ka Mission ban thung ia i kum u nonghikal ha ka skul *Theology* na ka ba i dang shu lah mih shen kum u nongpule, ka pynpaw shai kdar ba ki la lohi ia ka jingtbit jong i ha ka kam hikal. Kum u nonghikal, i la sngewthuh ba ka long kaba donkam ia i ban iai pule khnang ban kham pynbtit lalade, namar tang da ka ba leh kumta in lah ban sam ha kiwei pat ia ki symboh jingtip ki ba i la lum. Napdeng ki jingthoh kiba nyngkong ki ba i la thoh lah ban jer ia ka history ka *Rivival* ka bang shu lah pynpluh ia ki Ba'ang Presbyterian ha Ri Khasi-Pnar bad ia ka kotkhubor jong ka 'Seng Presbyterian' hapteng ki snem jong ka Thma-bah ka ba nyngkong.

Ka jingmih jong i na ka Mission lehse ka la pynwit khyndiat ia ka jingthmu jong i ban iarap ia la ki para Ri ha ka liang ka jingpule, hynrei tang hapteng katto katne snem i la loh pynban ia ka kabu ka ba kham bha haba la thung ia i kum u Sub-Inspector of Schools ha ka snem 1918, na ka ba i la kiew sha ka kyrdan u Deputy Inspector of Schools ha ka snem 1923.

Ka kam jong i kum u Nongkhmih-skul ka la ai ha i ia ka lad ban lohi kumno ki skul hasor bad ha ki sngongkyndong hapoh kane ka Ri ki lald. I la lah ban lohi da la ki jong ki khmat ia ki jingduna kiba don ha ka rukom hikal ia ki khynnah-skul bad, lehse ka ba kham donkam shuh-shuh, i la lah ruh ban pynkhreh ia ki lad ki lynti ban pyn-

bha la ka Jinghikai. I la trei shitom shibun ha ka kam namar i sngewthuh ia ka jingkhia bad jingdonkam jong ka. Ha kawai ka snem i la pynlut haduh 244 sngi ban leit pelt ia ki 150 tylli tam ki skul bad na ki report ngi shem ba im shym shlm shuti ne Casual Leave wat shisngi ruh !

Ym siem tadien ba i 'a sdang ia ka kam kum u Nongkhmih skul ba i la iohi ba ka daw kaba kham paw tyngkrein na kine ki jingduna ka long ka jingpynkhim ia ka rukom hika tang ha ki subjek kiba iadei bad ka Niam khlem da ai lad ia kiwei pat ki lyer na sawdong ka pyrthei ban loh bsut ha ka jingmut ki khynnah skul. La ki khynnah naduh ki klas kiba hapoh eh ki la tip biang-biang si aphanh ka Pop, ka Dujok bad ka Jing-im-ka-ban sawan, shaphang ki subjek pat kiba 'ah ban pynsngewthuh shaphang ka pyrthei ha kaba ki dei ban shong-ban sah kim da bna eh.

Namar kine ki daw, I Babu Mondon i la trei shitom ban pynbiang ia kaba duna ha kane ka llang da kaba in pynioh ia ki jingthoh kiba myntoi ha ka ktien Khasi. Namar ba kine ki dang duna, i la pyrshang ban thoh bad pynmih hi ia ki, kum da kaba kylla sha ka Ktien Khasi ia ki jingthoh ha ka Ktien Phareng Kine ki kynthup ia kawai na ki *drama* u Shakespeare bad ia ki puriskam ba pynbyrngia na ka *Arabian Nights*, kum ki jingiathuhkhana shaphang u Alladin bad shaphang u Sindbad. Kine, ia ki khyndiat, ki la iarap ban plle ia ki jingkhang ka jingmut ki khynnah ba kin lah ban iohi lyngba jong ki ia ka pyrthei kaba phylla ia kaba kim pat ju phohsniew mynshwa.

Kum u Nongkhmih skul, i la ioh ruh ka lad ban lum ia ki khanatang na kylleng ka Ri—ki khanatang kiba la ju pynkhli ia ka jingmut U Hynniew Trep naduh ba u la wan shong ha kine ki lum. Bun na kine ki la paw pyrthei.

Shisha, ym don kawai ruh ka rukom jingthoh kaba im shym ia ktah—la ka *Prose* ne *Poetry* ne *Drama*. Ha ka *drama* jong i ka 'Mihang' i la pyrshang pyni la ki jinglia kiba la wan shop ha ka jingim u Khun Khasi-Khara ha kito ki por haba ki jaitbynriew-bun paid laiphewjait ki la sdang ban tur stet sha kine ki lum ba iait jong ngi. Ha ka mynsiem felt-ri i la dap biang, bad kum u riwpyrkhat i la lohi shai kdar ba ki jinglia kiba la wan jia ha ka Ri ki lah ban pynsator ia ka jingim shisur U Hynniew Trep Kane ka *drama*, ngi lah ban ong, ka long ka *Satire* kaba pyni ba ka tynneng ia ki akor nongwei ka la pynmih ia ka jingarsap, ka jingthala bad awria laiphewjait. Ka jingbuh ia ki jinglakren (*dialogues*) ka pynbyrngia bad hateng-hateng da kaba pynkyndit ka pynpyrkhat khia iaki ba pule.

I la pynmih ruh ha u May 1931 ia ka kot-khubor ka 'Jingshai jong ka Ri Khasi' la kaba la pynkylla kyrteng pat ha ki bnai ki ba bud (nadh August 1931) sha ka 'Jingshai jong ka Ri Khasi-Pnar'. Kane ka kot-khubor ka ktah ia ki subjek kiba donkam shibun: ym tang ki khubor pyrthei hynrei ki jingthoh kiba iadei bad ka Niam, ka Imlang Sah-lang, ka Thoh-ka Tar ka Jinghikai-skul. Ka jingkhiald noh jong i ha u snem uba bud kam shym la ai lad ia kane ka kot khubor ban neh palat ia ka shisnem.

Kum ban phai-dien-tral biang, ngi lah ban iohi sa kawai ka jinglong ha i Babu Mondon kaba pynpaw ia ka jinglar jingmut jong i, kaba long ka shab jong u riwstad bad riwshai, bad kata ka long ba i kloi ban pdiang la kaba bha bad myntoi la ka wan nangno-nangno ruh. Kumta i la kyrshan jur, haduh ba i la jop, ban pynrung ia ki katto katne ki kot, kum ka 'Dienjat U Longshua' na ka bynta ban pynpule ha ki skul, wat hapdeng ki jingpyrshah na ka llang kiba hajan eh ia i. I ngait ba ka jaitbynriew Khasi-Pnar kam long kaba dum hynrei kaba don kyrhai ki sap tip-brlew bad tip-Blei kiba dei ban loh burom. I la pynmih katto-katne

ki poltri, kum shaphang U Dlang lel  
ne shaphang ka Myngngot (Mynrngod)  
bad Myntdu, bad kiwei kiwei ruh da ka  
jingngewthikna ba kine ki lah ban iarap  
ia ki nongwei ban tip kham shaphang  
ka jaitbynriew jong ngi.

Haba phai sha ki jingthoh jong i ha  
ka Ktien Phareng bad sha ki shithi bad ki  
Report, ngi lah ban iohi haduh katno i la  
bam la kane ka jait Ktien ba riewspah bad  
i la lah ban tih ia ki parksiar ka Jingtip ia  
ka pyrthel-ba-iar. I la lah ban pyndon-  
kam ia ka Ktien Phareng ha ka rukom ka-  
ba shong-kun shibun eh. Namar i la iohi  
ia ka jingkordor jong ka Ktien Phareng i  
la thoh bad pynmih artyll ki kot ban iarap  
ia ki khynnah ka Ri ban nang ia ka 'Khasi-  
English Course and Grammar (kaba la  
ioh jingiaroh na u D.P.I. Phareng ha kata  
ka por kum 'the best grammar in the Kha-  
si Language yet published') bad ka Ang-  
lo-Khasi Primer na ka bynta kiba kham rit  
ia kaba i la pynmih shisnem hadlen ha  
ka 1930.

Ka jingkhlah noh jong i ha ka por ha  
kaba ki bor bad ki sap jong i ka la ih bha  
ka la long ka jingduh ia ka Thoh-ka Tar  
ha Ri Khasi Pnar. La katta ruh, ngi lah  
ban iohi ba u thning ka jingleit-Ri bad  
jingbang ia ka Thoh-ka Tar u sel lung pat  
ha ki khun-ki kti jong i.

Lada ngi kitram kaba bun na ka daw  
ka jingai jong i ia ka Ri ha ka liang ka  
Thoh-ka Tar, kawei na kiba kham khraw  
lehse ka long ba i la pynpaw ba ka  
jaitbynriew u Hynniew Trep kam long ka  
ba duna ha kano kano ka liang. Shi-  
sha ki jingeh bad ki jingtynjuh ki ba  
palat llam ki la wan shop ia ka naduh

ki por ka jinglong samla jong i bad  
kham shwa ruh, hynrei imat kumba ha  
ka poltri jong i shaphang u Lum Kyi-  
lang ka ba i la thoh ha ka ktien Pha-  
reng i buh ka jingsneng ia ka jait-  
bynriew ba lada ka jingsh'ur bad jing-  
kut jingmut ka khlain ym don ki bor ki  
ba lah ban pynjah ia ka. Lehse yn shah  
ia nga ban sot tang laitylli ki dkhot na  
kane ka poltri ; ym tang ban pyni ia ka  
mynsiem ka ba trei ha i hynrei ruh ia  
ka rukom ka ba phylla ha ka ba i lah  
ban pyndonkam ia ka Ktien Phareng  
ha ka ba thoh Poltri ka ban ktah ia ka  
dohnud u nongpule :

The thunder's brand and fire  
Upon his bare head dart  
While, mocking at the rain and storm,  
He stands, unmoved, unhurt.

An emblem sure he is  
Of faithfulness divine  
Calling upon dear Khasi's sons  
In noble deeds to shine.

To suffer and be strong  
And with a calm sublime,  
To rest and trust in God's high will  
Amidst the wreck of time.

Ki jingpyrshang i Babu Mondon ki  
la pynloh ha i ia ka kyrdan kaba kham  
sha khmat hapdeng ki nongthoh kiba la  
leit noh. Ngii u Bud dien ngim leh ban  
tei nam ia i bad ia ki lada ngim ai lad ba  
ka juh ka Mynsiem-Hynniewtrep kaba la  
pynkhih ia i kan trei hapoh jong ngi ruh.  
Tang da kaba bud hok ia ka nuksa ba  
ngi la ioh ba ngi lah ban pynpaw ha ka  
Pyrthel ba ngi long ka jaitbynriew kaba  
don hok ban sah.





# **PROGRESS and ACHIEVEMENTS of the MEGHALAYA STATE ELECTRICITY BOARD Since its Inception [ 21. 1. 1975 ]**

**The highlights of achievement are briefly indicated under the following heads :—**

**1. GENERATION :** To the existing capacity of generation under the erstwhile Assam State Electricity Board, this Board has added 1.5 MW in Hydro by taking over the then Shillong Hydro Electric Company ; 2.5 MW of thermal by commissioning one of the two units of Nangwalbibra Thermal Project and a small diesel capacity of 0.21 MW at Tura. The total generating capacity now stands as follows .—

Hydro . . . . .	66.7 MW
Thermal . . . . .	2.5 MW
Diesel . . . . .	1.9 MW

Besides, construction of the Kyrdemkulai Hydro Electric Project with a capacity of 60 MW is also nearing completion. In so far as investigation work is concerned, the Board has completed the investigation of Stage IV of Umiam-Umtrew System with diversion of Upper Khui River and is now engaged with the investigation of Leshka (Myntdu) in Jaintia Hills and some Micro Hydel Schemes in Garo Hills.

**2. TRANSMISSION :** A Scheme has been taken up at an estimated cost of Rs. 240 lakhs to connect the Garo Hills Districts with the existing Umiam-Umtrew system by drawing 110 KM of 132 KV line from Mawngap to Nangwalbibra. The scheme sanctioned in March, 1978 is financed by the R. E. C. and is scheduled to be completed in August, 1979. This major step will bring all the districts of Meghalaya under a reliable Power Grid and will contribute to the setting up of major industries.

**3. RURAL ELECTRIFICATION :** Prior to the creation of the Meghalaya State Electricity Board, only 181 villages were electrified. During its short span up till to date, this board has electrified another 244 villages bringing the total No. of villages electrified to 425. In terms of rural population benefitted, this addition represents 10.44% of coverage of rural population.

At the time of bifurcation, there were only two R. E. C. (Normal) Schemes under implementation in Meghalaya. Subsequently, 11 area schemes under R. E. C. (Normal) and Minimum Needs Programme and 9 special Transmission Schemes have been added representing an additional capital outlay of Rs. 833.24 lakhs to the meagre Rs. 49.39 lakhs—the approved capital outlay at the time of bifurcation of the Board.

# NA KA JINGSHAI JONG KA RI KHASI PNAR 1931

*Dr. Humlet Bareh.*

Ngi buh harigne harum, ki jingsot na ka *Jingshai jong ka Ri Khasi-Pnar*, ka kot khubor shisien shibnai, na ka bynta ki ki khubor kiba ladei bad ki kam niam, ki kam skul, ki trei ki ktah, bad ki bynta kiba ladei bad ka longbriew manbriew. La buh ia ki tang kum ka jingpynsah kynmaw ia ka jinglong bad jinglia ha kiter ki por, ryngkat bad ki jingpyrshang ban pynroi bad pynitynnad la ki kam baroh, ha kaba kyntiew ia ka jaid bynriew.

La pynmih ia katei ka kot khubor da u Babu Mondon Bareh bad ki jingthoh ki long hi ki jong u.

Kine ki long ki jingsot na katel ka kot khubor jong u bnai June 1931, Sia 8-11.

## KA SHITHI NA U 'RIEWLUM

Ki tymmen ki ong ka akor kaba tam haka pyrthei. U briew u lah ba'n long uba riwspah, uba stad ba nang, u khun kha u khun-kur, bad kum ka pasnglat halor kine ki jingai kiba kordor kiba u la ioh kynti na la u Nongthaw, u lah ba'n ioh ka met kaba bha briew bad ba khaiah-krad; hynrei kine ki jingioh jong u baroh ki lah ban shu pynkylla bijai ei ia ka long briew jong u lymda u nang ba'n ri bad shan la ki da ka akor briew kaba bha. Ngi'm thew tarajur ia ka dor kaba shisha jong u briew da ka jinglum spah jong u, lame da ka kyrdan long-briew jong u ha kane ka pyrthei; lane wat da ka jingstad bad ka jingioh burom jong u hakhmat ki briew. Ngi thew ia ka dor jong u briew da ka jinglong ka dohnud jong u kumba u pynpaw ia ka haka jingleit briew jong u, ha ka jingpyrkhat ia ka shitom kiwei bad ka jing-la-kloi jong u, da la ki ktien bad da la ki kam, ba'n pynsuk bad pynsgew-bha ia la ki parabriew, khlem da

pyrkhat eh tang ia la ka jong ka jingbit.

Ka akor babha ka long ka baiseng ia u briew ha ka iingim jong u. Ka spah ka lah ba'n duh shi khyllip mat, ka khali ka pateng ka lah ba'n ngam, ki ing paki dulan, ka bri ka khyndew bad ka nong-tymmen, ka long khun-kur ka long khun long kha - kine baroh ki don la ka dor ha kaba larap ia u briew ba'n man bha ha kane ka pyrthei bad ba'n kiew sha ki kyrdan long briew kiba kham shaneng Hynrei khlem ka akor babha, kine ki lah pynban ba'n kylla long ki atiar ki ba'n pynjot. Namar u briew u pher shibun na u mrad Kaba pynpher ia u briew na u mrad dei ka akor. U mrad u long u jingthaw uba im tang na ka bynta ia ladei hi shimet. Ia ka histori jong u lah ba'n theh ha ki khyndiat ki ktien kum kine : kha, bam bad thiah, pynroi la ka jaid bad iap ia dep. Hynrei ka jingim u briew kam kut tang ha u hi, —ka lald kham sha palat jong u. U briew u don ka jingia-soh bad ka seng-lang lane ka long-lang kaba pynneh ia ki hima, ia ki shnong, ia ki kur bad la ki ing. Ka jingim jong u ka neh ha ka jingiateh lok bad ka jing-pynlaid ia ki kam da ka bor ba lang. Ki kam bad jingleh jong uwei-pa-wei u briew ki ktah ia ka jingneh ne jingskhem jong kata ka bor ba lang kaba pynneh ia ka jaid ka kynja, ia ka rep ka riang, ka khali ka pateng, ka jingnang jingstad, bad ka trei ka ktah laiphew jaid jong u khun bynriew. Hynrei ka sorki kaba pyniadaat lang ia ki jingpyrkhat bad ki kam ki duk baroh jong ka long-lang ka dei ka akor. Haba u briew u dang long khunlung ka jinglong mrad ka paw jur eh ha u. U tang shu mih hi bluit sha ka pyrthei u lynar ngah, bad ka kahalt artad sha ka diang sha kamon ba'n wad bam. Jingmut-jingpyrkhat ei ei u'm don, lalt tang bau'n shu kilt bad mlet bad angi sit-shi-sit ia ka buin ka

kmie Katba u nang tip bynrlaw, u nang  
ia kyndun ia ki jinghikai ki ba'n pynbit ia  
u ba'n u long dkhon jong ka 'ong lang.  
U don ki kmie ki kpa, ki kmie-nah  
kmie-san bad ki kni bad ki hym-  
men. K'ne baroh ki shu im sngi  
tang ba'n sumar bad pynblang ia u Ka  
jingleh leit jong ki ia u ka shon kylliang  
ia ka jinglah ban ai kjeh ia u bad ba'n  
pynsgew ha u ba dei tang ma u u briaw  
ha ka pyrthei Hynrei ki jinghikai kiba  
eh ki'n ym slem ban wan weig ia k nē ki  
jingsngew kiba bieit. Ynda u la kham  
san u sdang ba'n phet ba'n mareh kyl-  
leng kylleng. Kane ka ia lamia u shabar ka  
phalor ki kmie ki kpa jong u, bad ka  
pynithuh ia u bad ki khun jong ki para  
marjan-marpa Hangne u sdang ba'n  
shem ba ka pyrthei kaba eh kher. Lada  
u sdang leh mon, kiwei kiwei ki para  
khynnah ki pynpaw ia la ki mon pyrsah  
ia ka mon jong u. Lada u m lah ba'n  
pyndem ia la ka mon ha ka mon ba-lang  
jong ki para khynnah, kaei ka ba'n jia?  
Ki jingbain ki jingkir, ki jingthap, ki jing-  
kura bad ki jingkyndat ki ba'n hikai ia u  
ba'n ym pynleng tang ia ka mon lane leh  
traikhyeh halor la ki para khynnah. Namar  
ki khynnah kiba sngewthuh bha iakata ka  
jinghikai kaba rim kaba ong "ka khmat  
namar ka khmat" bad "ka bniat namar ka  
bniat." Lada u mai ia ki ki siew bai-bat  
ia u da kaba mai kylliang; bad lada u  
shoh ia ki, ki ruh ki shoh kylliang ia u.  
Ki kmie ki kpa ruh, la ki leit katno katno  
ia u, teng teng ki ai dieng ia u ba'n hikai  
ia u kumno ba'n synshar ia ka mon bad  
ki jingkwah kangar.

Te kine ki jingjia baroh ki long ki  
jingsdang jong ki jinghikai ia u ba'n im  
ba'n laid ha ka pyrthei da ka akor, - ki  
long ki bor kiba trel na ka bynta ba'n  
pynkylla ia u na ka jinglong mrad sha  
jinglong briew Ki pynsgewthuh ia u  
ba u long tang khyndat eh u mrad hynrei  
kham bun u briew Lada u long u briew,  
u dei ba'n synshar ia ki jingkwah bad  
jingsngew. U dei, lada u kwah ban laid  
beit, khlem da la tyngkhuh bad ki maw-  
siang jong ki jingsngew ki briew ba'n  
pynwit ia ka lynti jong u, ba'n wad ym ia  
la ka mon, hynrei ia ka mon kiwei de

Bad kane ka long ka akor, ha ka jingmut  
kaba shisha eh jong ka.

Ynda u la blang kyrta ba'n leit skul  
u loh ka jinghikai kaba kham phylla shuh-  
shuh ha ing skul. Hangne u rung sha  
ka pyrthei bad ka lyer kaba pher. Nyng  
kong eh, u dei ba'n shah set phatok ha  
ing skul saw nē san kynta shi sngi.  
Shano ki jingrynsied, ki jingkyndat, ki  
jingtalain kti, ki jinghi-hi-ha-ha, bad ki  
jingmut lyngkar kiba laiphew skit jong u?  
Namar mynta la pynkyndat ia u sha ka  
jaka ha kaba la synshar tang da ka myn-  
siem ka jingburom bad jingkohnguh.  
Lada sdang lehmon hangne te la lap.  
Dei ba'n shu kohnguh bad laid beit  
katba hukum, ly'm kumta la khlem rain  
bad la jot ka jingim, khlem da ong ei-ei  
shaphang ki jingpyn-at bylliang ia ki kiat  
ki kti bad ki ngap da ki thri sympat bad  
ki jingjwai Ha ki kot ki sla ruh, da kaba  
pule ia ki jinghikai kiba jalliaum, bad  
kham tam da kaba pule shaphang ka  
jingim ki briew (la kiba bha ne kiba  
sniew ka'm pher shibun) u loh ki jing-  
hikai ki ba'n pynjem ia ka dohnud bad  
ki ba'n maham ia u ba'n ym leh sniew.

Ynda u la mih na skul u la kynduh sa  
bad ki ain : ki ain ka jingpynlaid jingtrei,  
ki ain jong ka long-lang bad ki ain ka  
Sorkar..... Ha kane ka por u la san  
la ryngbah artad La ym sumar bha  
hangne te la lap. Ki ain ka jingpynlaid  
jingtrei ki'm shah la u briew ba'n khlem  
akor, la ha ka jingmut, ne ha ki ktien bad  
ki kam. Lada u kwah ba'n loh kam loh  
duk u dei ba'n nang ba'n pyrkhat adkar,  
ba'n kren adkar ba'n leh adkar. Mano  
ba'n ai kam ia u 'riew lyngkut ktien lane  
uba shait bitar bad khong khong? Lada  
u kwah lei-lei ba'n trel la ka jong kum  
ka khail ne ka rep, u dei ban sngewthuh  
ba ka lynti ba'n pynlong briew ia u  
ka long tang da kaba u'n loh ia ka myn-  
siem iajem bad u thyllied uba paslang  
bha ha kaba ia kren ia khane bad la  
ki lok.

Ki ain ka long-lang ruh ki by'm kai.  
U briew uba suk u dei uta u briew uba  
lah ba'n pynblang ia ka jingmut bad mon

uba bun uba lang. Ha ka bam ka dih ka kup ka sem, ka laid ka ieng, ka poi-kha ka poi-man, ka khawai ka dawai, bad ka leh niam leh rukom, ki briew ki iet ia uba adkar bad leh don akor,—kata, u briew uba lah ban ri la ka burom jong ka long-lang. Ia u 'riew khlem akor, ne jlaw nguld ki briew baroh ki kynshi, ki ong, "shi, ka 'riew khlem rain aiu kum kato".

Hynrei ki briew ki by'm lah pynbelt shuh da ki ain ka long-lang bunsien ki poi ba'n leh la ki kam runar kiba sngew-shyrkhei bad ynda ki lait na ka kti jong ka long-lang, ki hap ha ka kti jong ka Sorkar, bad ki kut artad ha ki dieng sympat, ki phatok, ne ki dieng phasi.

Te kine kiei-kiei baroh ki pynl ba u briew u long u jingthaw jong ka akor. Ka akor ka mih na ki ain tyrnal jong ka long-

briew man-briew kiba iasoh bad ka jing-synshar ling, ki skul hikai, ka long lang bad ka Sorkar. Ha ki lynti jam jong u briew ha kane ka jingim u dei ba'n iaid kyrdan-pa-kyrdan lyngba kine ki maw jam bu'n rung sha ki pyrthei kiba kham iar kiba kham khraw. Bad ka pass jong uwel-pa-uwel u briew lane ka briew ba'n shem ia ka jingsuk lane jingkmien ha kane ka rta briew kaba lyngkot ka dei ka akor. Hato ka'm long kaba dei eh ba ki samla shynrang bad khynthei kiba dang san jong ngi ki'n sangeh khyndiat ba'n pyrkhait ia kane.

Nga lah ba'n thoh haduh ba'n da long, kitab ritiwei shaphang kane ka sobjek hynrei nga'n kein noh shua katto. Lada don ki nongpule jong phi kiba kwah ba'n nang bteng shuh-shuh ia kane, nga lah lehse ban phai kylla sha ka lada donkam.

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# Na ka Jingshai Jong Ka Ri Khasi-Poar 1931

## Ki Poetry ia ki Khynnah

Ngi shon hangne lai tylli ki peotry na ka Kitab Nyngkong (Khasi Primer) kaba ngi thmu ba'n shon, ynda la plie lad ka pyrthei, na ka bynta ki khynnah skul ha kane ka ri jong ngi. Ngi shon khnang ia ki namar ba don kiba tharai ba ngi'm nang rhythm. Ngi ai lad namar kata ia kiba nang rhythm ha kane ka ri ba ki'n kdew ia ki jingduna jong kine ki poetry na kano kano ka liang, la na ka llang ka number, ka rhythm, ne ka harmony, bad music, katba ki sngew dei ba'n kdew.

### Ki Khynnah Rit

Tang ki khynnah rit ngi long,  
Rynieng jong ngi ym pat jrong;  
Ngi dang pule kot tang A,  
Thoh jingthoh ruh ngim pat bna.

Tad shu tied bale ngi leit  
Bran sha skul bad kot bad sleit;  
Tad wai skul ngi ia leh kai,  
Bad ha pyrthel ngi'm khuslai.

Ngi'n sa rangbah ngi'n sa jrong,  
Bad ha ki skul bah ngi'n shong;  
Ngi'n sa trei ki kam ba khraw,  
Bad ka nam jong ngi ka'n paw.

Ia ki lum jingstad ngi'n kiew  
Haduh ba'n da palat briew;  
Ban ka ri jong ngi ka'n paw  
Ha ki jingleh kiba khraw.

### Ka Step

Ka sngi ka la paw  
Ha lyndet ki lum;  
Ka bneng ka la saw,  
B'la phet ka jingdum.

Ki sim ki ia pah,—  
Sngewtynnad ki ruai;  
Ba mlet ka la jah  
B'la wa'n ka jingshai.

Ka step bad ka mlet,  
Ka sngi bad u bnai,  
Ki pynpaw jingleit  
Bakhraw jong U Tral.

### Ki Syntiew Pyrem

Ki syntiew pyr-em  
Ki phuh itynnad;  
Ha lum bad ha them  
Ia ki nga'n leit wad.

Ki syntiew pyr-em  
Ki phuh tang shi por  
Tang wan ka jingsngem  
Ki kyllon ki tlor.

Kum 'tiew pyr-em hi,  
Ka sngewbha pyrthel  
Ka her noh na ngi,—  
Ka kylla duh ei.

Syntiew jingalei,  
Junom by'm lah tlor,  
Nga shem tang h'u Blei  
Ba khuid bad donbor.

# U RAI BAHADUR DOHORY ROPMAY

— H. Syiemlich M. A.  
Principal Synod College.

U Rai Bahadur Dohory Ropmay, u soh nyngkong ki shlem ka pule kot, u don ka bynta ba kham kyrpang ha ka history ka jaid bynrlew Khasi. Mano ban khmih lynti ba na ki riewlum riewkhlaw yn mih u khlur phyrnal ba kat ma u. La dei ba ki phareng kin lyngngoh; ka jaid bynrlew ba tang shitroh, hynrei ha ka ki shlei ki sap ki phong ba la buh kyrpang u nongbuh u nongthaw. U Babu Dohory, da ka jingim bad ka jingjop jong u u la pynshisha la kane. Kine ki bried ba don ka sur ba sawa angewtynnad bad ka akor ba ktik pynleit, ki don ruh ka jablieng kaba proh. Ki umpohliaw ba ngur bad ka lyer ba pynggad, ki lum ki wah ba i phieng, bad ki rympei ba shlei ki khana-tang bad ki purinam, ki sain dur la ka pyrkhat pyrdain ha u khun Khasi kaba dap ba pura, shwa ban wan ka juk pule kot. Haba u khun khasi u sdang ban mad ia ki umpohliaw ki kot ki sla, u long uba la dap lypa la ka jong na la iing. Bad haba kine ar ki iakhleh lang ki sei syndon ia ka rynglieng kaba palat la kiwel baroh. Kumta ngim lyngngoh ba mih ki bried kiba kum u Rai Bahadur D. Ropmay.

Mynno la kha la une u rangbah ym don jingthoh jingtar satia ka ban iathuh. Ha kito ki por ym don mano mano ruh na iing jong u ba nangthoh nangpule. Hynrei na kaba u hi u phla la ong ba lehse la kha la u ha ki Bnai kiba sdang jong ka snem 1875, ha ka shnong Mustoh kawel na ki shnong ba sahdien eh ha ki thain Shella ha kito ki por. Ka kyrteng u kpa jong u ka long u Jomor bad ka kmie - ka Langei. Ki Missionary ki la seng skul ha kane ka shnong, hynrei namar bam don khynnah skul la dei ban khang noh ia ka da u Sahep C.L. Stephen. Ym don jingthoh ne jingtip da kumno pat ba ka poi haduh ba ki da ia sei ia ka Agreement, hadlen kata, ban ioh skul ha Mustoh. Kane lah ban long namar ba la don kiba angewthuh la ka jingkordor ka nangthoh

nangpule. Uwei na kiba la ia soi ia ka agreement dei U Kpa u Rai Bahadur D. Ropmay. Ka jingiakul ka long ba dei ban don ym duna ia ka 12 ngut ki khynnah skul. Kumta u Babu Dohory ula long uwei na kita ki 12 ngut U la pass la ka Lower Primary Examination ha ka snem 1888 bad u la ioh bai bam Rs 3- (Lai tyngka) shibnai. Ka la long da shisha ka jingjop kaba khraw ba na ka skul kaba kyndong tam yn mih uba kum une. Alu pet une u khynnah un leh, kam shym shoh satia ia ka jingmut ki kmie ki kpa, namar kim tip bha shaphang ka shong skul, ki la hun tang ba don u khun uba la nangthoh nangpule. U Sahep Williams uba long u Missionary uba peit ia ki thain Shella ha kita ki por, u iohi ba une u mawlynnai um dei ban shu kut noh kumto khlem da rah ia u ha ka kyrdan ba u lah ban sei lut ki rong ki rup baroh. Kumta u la thoh shithi da kaba khroh jur ia u kpa ba un phah ia la u khun ban leit pu'e ha Sohra sa tang shisnem. Na Mustoh sha Sohra la ngew ba ka long ka ri kaba jngal, kaba dap tang da ki riewsnlew suda. Hynrei ka ing u babu Dohory ka la kohnguh ia u Sahep. Ha ka 20 tarik u Nailur (September) 1888, u la leit sha Sohra ban pule ha ka Normal Training skul. Hangta u la shong hapoh ka jingsumar u Sahep J. C. Evans uba long ruh u Head Master jong ka skul ha kata ka por. Katba u dang don ha Sohra u la ia kynduh ruh bad uwei u radbah ka thoh ka pu'e, u Sahep Dr. John Roberts. Ki kyntlen na une u riewstad ki la ktah shibun ia u kum u khynnah bad ki rah ia u sha ki syrtap ba pher bapher, kiba phong dur ynda u la kham san

Ha ka Examin kut snem kaba la long ha u bnai Lber ne laiong jong ka snem 1889 u babu Dohory u la ieng nyngkong bad u la ioh khusnam (Prize). Kane ka jingjop ka la ktik ia une u samla ban nangkwah shuh shuh ban laid shaphrang

ha ka jingpule. Ka lynti ka la plie ia u ban leit pule ha High School. Ka High School kaba don ha kata ka por ka long tang ka Shillong Govt. High School. Hynrei kam long kaba jem ba u khynnah nongkyn-dong un mih na la ing bad ban leit shaduh sha Shillong, bad khamtam u bym pat long Kristan. U kpa uba la phah ia u ban leit pule sha Sohra, sa shisien pat u la mynjur ban phah ia la u khun ban leit pule ha Shillong Govt. High School, wat la u sngewthuh ia ki jingeh kiba ieng ha khamat.

Baroh kito ki san snem ba u la don ha Shillong Govt. High School u la ieng nyngkong ha ki Examin man ka klass ba shong. Ha ka Examin kaba ki khot ha kata ka por ka Entrance Examination bad mynta ka Matriculation Examination ne ka H.S.L.C., kaba la long ha ka snem 1894, u la ieng nyngkong na kiba ialeh na Shillong. Kumta u la ioh baibam na ka Sorkar namar kane ka jingjop. Dei ha kane ka por ba ki khamat u babu Dohory ki la peit sha ingai. Katba u nangdih na ki umpohliaw ka jingstad u nangthrang. Ha ka jingpass jong u ka ing baroh kawel ka la sngew phuhmut phuhmat bym lah ong shuh. Phi lah ban mutdur ia u kpa khamtam haduh katno u la sngewsarong ia la u khun. Hynrei ynda ka poi sha ka ban phah skul shuh-shuh ia u shaduh Calcutta, kaba ha kata ka por ki pyrkhat ka long ka ri sha lyndet pyrthel, ka la pynshaiong ngaiñ ia u. Ka long sha palat ka bor jong u kpa bad kiba ha ing kaei ka ban jia ban leit shaduh shata. Hynrei la ong ba namar ba u babu Dohory ukwah eh ban leit shong skul sha Calcutta, kiba ha ing ha sem ki la la kylli tohkit na u 'lei ing.' U 'lei ing' jong ki Ropmay u long uba don nam haduh katta katta ha ki thaiñ Shella l kmie jong u hi ruh l long ka nongkren blei; ka jingkren blei jong l ka pher na kiwei pat namar u 'lei ing' u kren da l ha kano kano ka por ba l sngewdonkam katba ha kiwei ka long tang ha ka por mynmlet. Haba la poi ha kane ka lyngngoh ka shaiong, l kmie l la leit sha jingthlah bad khot ia u 'lei ing'. l la thlah kumba lap bad u 'lei ing' u la wan ban jubab ia ki jingkylli la ka lah ne em ban

long ba u Dohory un leit pu'e sha Calcutta. Ka jubab ka la pynhun ia baroh kiba ha ing; u la ong, "phah, ym lei lei, ngan kikhlieh ma nga" (phah, hiam haliar jongnga).

Kumta ha u bna! jylliew jong ka snem 1894 u babu Dohory u la mih ban leit pule shuh sha Duff College, ha Calcutta. U la mih na She'ia da ka lieng shaduh Chhatak bad nangta pat da ka Jhad shaduh Calcutta. Ka la long ka lynti kaba jingai bad ka shim por haduh shitaiew. Ha Calcutta u la don lang bad kiwei pat ki para samla khasi. U babu Dohory u la ju kynmaw kyrpang ia u Dr. J. Hector, u Missionary uba la long kum u kpa ia ki khynnah khasi. Hooi la don ruh kiwei de ki brieu kiba khraw kiba larap ban tel ia ka longbrieu manbrieu jong u, kum ki jong U Dr. J. R. Mott, u Dr. Talmage, u Principal Fairbairns, u Rev. John McNeill, u Bishop Thoburn. Nalor kine, u la ju ialap ia ki radbah ka RI Bengal kum ki jong u Sir Surendranath Banerjee bad u Mr. Kali Charan Banerjee kiba la long khristan. Ha u bna! jymmang jong ka snem 1895 la pynbaptis ia u da u Sahep E. H. Williams ha Calcutta.

Ha B.A. u la shim ia kine ki subjects: English, Philosophy bad Latin, bad u la shim honours ha ka English. U la pass B. A. Honours ha ka snem 1898. La don sa uwei ruh u samla khasi uba la la pule ryngkat bad u la ka B.A. bad uta u long u Solomon Blah. Hynrei une u la lap noh ha Calcutta katba u dang pule. Kumta u la long u Graduate ba nyngkong eh na ka jaid bynrieu khasi jong ngi. Ngil lah ban pyrkhat haduh katno ka jaidbynrieu ka sngewphuh sngewphleng ba la mih kum une u rangkynsal.

Ki um ba thiang ka jingstad ki nang ring la ka jingmut ilngpyrkhat une u samla ban peit kham sha kilar shuh shuh. Kumta u la thmu ban pyndep sa la ka M. A. Hynrei hamar kane ka por la wan jingtyrwa na ka sorkar ban ai ha u la ka kam Nongbisha (S. D. C.) kaba ha kito ki por la ju bat kum la kita ki kam tang da ki sahep (British) lalt tang uwei ar u

nong India u ban kot shata. Ka la long, namar kata, kaba eh shibun ban kyntait ia kat kata ka jingtyrwa. Kumta ha ka snem 1899 u la dei ban wan kyrkieh ban shimti ia kane kam ha Shillong. U khasi ban ia ryngkat kyrdan bad ki sahep ne ban long sahep—ka pansnglat, da shi-ia ka jaidbynriew. U Rai Bahadur u ia ioh ka burom ba ha khllah duh hapdeng ka jaidbynriew khasi ha kita ki sngi.

Ha la ka kam u la long uba trei minot haduh katta katta. Teng teng la ong ba u dang mih na office haduh 8 bad 9 baje mynmiet. U la long u nongtrei uba la sei lut ia ka bor baroh bad uba trei nok la ka kam. Da kane ka jingtrei shitom ka la pynlong ia ka sorkar ban kyntiew ia u sha ka kyrdan Sahep Nongbishar rangbah (E. A. C.) ha ka snem 1904. Ym tang katta, ka jingtrei hok bad trei minot jong u ka la pynlong ia ka sorkar ban ai nam Rai Sahep ia u ha ka snem 1916 bad Rai Bahadur ha ka snem 1918, ki nam kiba ym ju don uno uno u khasi u ban kot. U la klew haduh ka kyrdan Deputy Commissioner bad Vice-Chairman jong ka Shillong Municipality. U la shong thait na ka kam ha ka snem 1927.

Ki snem hadien ba u la shong thait na ka kam ki la long ki snem kiba une u rangbah u la sei bor shibun bad iarap ban kyntiew ia ka im-lang sah lang ha ki bun rukom. Kum u khristan u la trei minot bha bad la jied tymmen basan ia u ha ka Balang Jaiaw ha ka 13 rarik u Nailar (August) 1905. Wat la u long uba shong ha ki kyrdan bam don shuh ban ia ryngkat, pynban u la long uba pynpaw tang ka jingsngewrit suda shi lynter ka jingim jong u. Ha ka ktien u la long uba pnah haduh katta katta. Bun snem u la long ruh u Examiner ia ka khasi na Matric haduh B. A. ha ka Calcutta University. Kane ruh ka long ka kam kaba ym ju don ha kito ki por uba lah ban shimti. Da shisha u ieng ha ki jaka ba jrongtam jong

ka jingim u khasi ha kito ki por. Da lade hi, um shym thoh kano kano ka kot, pynban ka matti jong u ka la paw ha kaba iarap ia ki nongthoh kum u P. R. T. Gordon bad u Babu Nisor Singh ha ki kot jong ki. U la long ruh uwei na ki nongthoh ia ka Centenary History ka Balang Presbyterian. U la long u wei, ha uba kino kino kiba kwah ban tip kham bha ne sngew artatien ia kano kano, ki dei ban phai. Ha ki sngi jong ka jinglongtymmen u la klof ban iarap ia ka Synod ha kaba thoh ia ka kot pule ki khynnah rit ha kaba la thoh shaphang u Mahatma Gandhi.

U long da shisha u riw kylluid mynsiem, wat la um ju don mon ban pynlut pisa lynda don kam, u la long u nong seibor ba sbun mynsiem shibun eh kumba ka paw ha ki jingai jong u sha ka Balang. Haba u la kyrshan shongshit ha ka Assembly (1941) ia ka jingthmu ba ka Balang ha Ri Khasi-Jaintia ka dei ban pyrshang noh ban ieng ha la ki kjat khlem da khmih lynti shuh ia ka jingiarap na Ri Wales, bad haba la ia kut ban pynmih la kumno kumno kumba Rs. 20,000/-, ma u marwel u ia sei Rs. 2,000/-. U la seng skul ruh ha la shnong kaba u sa aiti pat sha ka shnong hadien Don bun kiwei ruh ki kam ba u la leh kiba pynpaw ia ka jingkylluid mynsiem jong u.

Ka jingkhlad noh jong u ha ka 31 tarik u jym nang (May) 1957, ka la leh ia ka jaka kaba thylli kaba ngin shem jingeh ban pyrkhat ba kan dap pat. Wat la um don shuh, ki kyntien ba kordor ba mih na u ki lai sawa ha kito baroh kiba la ioh sngew. Ka jingim ba u la im, kaba ym lah satia ban buh lut ha l jingthoh kum ine ka long ka nuksa bym lah pyn-dam bad ka pyni ia ka dur u rangkynsai bad kum u khlor ba phyrnai un lai paw ha ka sahit bneng u khun khasi.



# U Babu Jeebon Roy Mairom

— Maurice G. Lyngdoh LL.B.,

U Babu Jeebon Roy u dei u khun jong u Ram Singh jaid Rani na Khadsaw-phra bad i Bijan jaid Mairom na Shella. Ki iadon lai ngut shipara ar shynrang bad iwei i kynthei, U khun nyngkong dei u Jeebon Roy, bud sa U Bon Roy bad iba khadduh i Tiwbon.

U Ram Singh Rani u la long u Nong khali bariewspah, batrei shitom bad minot thop la ka kam da ka jingngeit ba skhem ba ka jingtrei minot da la ka um-syep ka wanrah hi la ka nong La iathuh ba une u Ram Sing Rani u la long uba nyngkong eh ban ioh leit si ongskul sha Calcutta da ka jingleit ialam u Missionary ka Balang Baptist.

La kha la U Babu Jeebon Roy ha Saitsohpen. Sohra, ha ka snem 1838. La pynsan pynrangbah ia u ha ka iing ka sem jong ki kmie ki kpa kiba lakham shai ha kito ki por. U kpa u long u briew uba don ki sap ki phon baphylla ha kaba u lah ban pyniadel lok bajan bad ki Sahop Baptist. Khlem artatien u la ioh ban kijit shibun ki um bashngiam ka jingsangewthuh jingshemphang ia ka jingkordor ka jingnang jingstad. Ka jingangnud u Kpa ka long ym ban klun tang ha lade ia ki mawkordor ba u la lum hynrei ban iasam lem ia ki bad la u khun phrangsnghi. Ka rympei jong u Babu Jeebon Roy ka la long ka shlem kaba la airong airup ia ka longrynieng jong u Dei na la rympei ba ka jingshai ka la sdang ha kaba kl kmie kl kpa ki la ai ha u ia ki 'tiensneng 'tienkraw kiba la long ka jingsaindur ia u ha ka burom ka akor Khasi banylla bad ha ki sngh bahadien u la long shisha u sohpyni bakynsal ha ka lmlang sahlang ha shnong ha thaw bad ha ka Ri hi baroh kawei. Ki symboh ksiar ka thoh ka pule ki la san bad laplung bha hapoh ka dohnud jong u bad u la pynmih ki soh badei biang ha ki por bad kl ia kiba u la-ih pura bha ha ka

main ka jinglong rangbah. Haba la kyl-li shaphang u Babu Jeebon Roy, uwei u tymmen u la ong "U don ka main rangbah ba ilub bha." Ka main ka long kaei kaei kaba eh ban batai ha ki khyndiat kyntien namar ka kynthup la ka longryng-leng u briew ha ka jingpaw bashabar bad kumjuh ha ki jinglong ba pun hapoh ka dohnud. Ha ka jinglong bashabar ka paw ha ka dur ka dar, ka rynleng rynlot, ka kren ka khana bad kiwei kiwei. Ha ka jinglong ba shapoh ka kdew ia ka pyrkhat pyrdain, ka jingtip jingshemphang, ka buit ka akor bad ka ngait Blei ka mane Blei. Haba pyrkhat ia ka jing-lub bha ka main U Babu Jeebon Roy ka siat beit phiak ban kdew ba kitel ki jinglong babha kl don, ki san bad kl plung pura hapoh une u rangbah. U pynpaw pyrthei ia kine da kl kam bad kl jingleh haba u dang im ha kane ka pyrthei sngh.

U Babu Jeebon Roy u la don tang saw snem ka rta ha ka por ba u Sahop Jones u la pynrung nyngkong eh la kl dak Roman ha ka thoh jong u khun Khasi khara. Ka lah eh ban long ba u la pule "A" "B" ha kawei na kl skul ba la plie nyngkong eh da u Sahop Jones ha Sohra. Khlem artatien U Babu Jeebon u la long uwei na kito kl khynnah skul ba nyngkong uba la loh ka kubu ksiar ban pule ia "C" *Citab hiont pule ci cin Khasi*" (Khasi Primer), ka Kitab pule ba nyngkong eh ba la pynmih da u Sahop Jones ha ka ktien Khasi. Ki jing-hikpi ba u la loh na larympei, na kl skul pule bad na kl jinglakynduh khah khah bad kito kl mvnder-Ri ka la pynlar ia ka jingtip jingshemphang bad kl jingmut jingpyrkhat jong une u rangbah Na kl klier lum ba jrong u phrlang la ka khmat ban pelt ia la ka Ri bad ia la kl para-kher para-mer bad u lohi ia ki lat-lat ka jingim ki para-Ri ba lashah lynsher ha ka jinglongduk bad jingsah bleit. U kyan jar shiphang bad u wad hapoh ia ka dohnud,

sa shiphang pat jrup ki jaw ki ummat ka jingieit Ri. Hangta hi marwei u klan da ka kian blei ia ki lat-lat ka jinglynga bad jingpisa mynsiem. Kumta u telia ka duwan ksiar jong ka jingknia aiti ialade ha ka kam ban kyntiew la la ka Ri ha ka thoh ka pule, ka imlang sahleng bad ha ka buit ka akor.

U Babu Jeebon Roy u la shongkha ia i Lakhreh jaid Dkhar Sawian na Sohra (ine i dei ksiew jong i Lyngksiar Sohiong Jaid Dkhar Sawian bad u Dewan Singh Diengdoh). U Babu Jeebon u don phra ngut ki khun-hynriew ki shynrang bad ar ki khynthei. Ki shynrang ki long u Sib Charan Roy, u Haricharan Roy, u Radhacharan Roy, u Dinonath Roy, u Chandranath Roy bad u Jogendranath Roy. Ki kynthei pat. Ka Lakheitmon bad ka Hinimon. U don san ngut ki ksiew na i Hinimon—Ka Pisimon, ka Lisimon, u Maham Singh, ka Sitlmon bad u Kynpham Singh.

U Babu Jeebon Roy u la rung kam Sorkar ha ka shitarik u bnai May 1858 kum u Second Clerk ha ka Office U Principal Assistant Commissioner ha Sohra ha ka jingsiew tang phra tyngka shibnal. Ha ka por ka thma Jaifitia, la thung ia u kum u Nongthoh (Writer) bad u Nongbat-ai-ktien (interpreter) jong u General Shower uba la long U Special Commissioner ha kato ka por. La kyntiew pat ia u sha ka kam kum u Second Grade Sub-Inspector of Police ha ka 16 tarik u bnai September 1862 bad ha ka shitarik u bnai June 1875 pat la thung Second Grade Inspector. Ka jingtbai bad jingminot ka la pynlong pat ia u ban ioh biang ka jingkyntiew kam sha ka kyrdan Extra Assistant Commissioner ha Shillong naduh lai tarik u bnai December 1877. Nalor kane, lapynshet ruh ha u sa ia ka kam Superitendent jong ka Shillong Jail bad Sub-Registrar Shillong naduh ka snem 1880. U la shong thait na ka kam ha ka arphew tarik u bnai November 1894. Ha ka snem 1866 haba la pyknynriah ia ka jaka treikam na Sohra sha Shillong u Babu Jeebon Roy u la long u nongiarap bajan eh jong u Colonel Bihar ha kaba pynlong ia ka

Shillong ka jaka treikam Sorkar bathym-mal. Dei ha ka snem 1880 ba une u rangbah u la lah ban plie ia ka Entrance School banyngkong eh ha Shillong. Um hun tang katta, u la plie sa ia ka Ri Khasi Press ha ka snem 1896 da ka jingthmu ban ai jinghikai ia ki samla kynthei ha ki kam shonkot.

Ka jingieit Ri kaba u la pun naduh ki por ba u dangeh dangkhlain ka lakyn-shoit jur ia u hadien ka jingshongthait na ka ka kam Sorkar ban leh ei ei noh ioh lap badier ka por. Trait u sdang ban ring lyngkor marwei hagdeng ki thied dieng bad ki langsah ka dewshrah. Ki artylli ki Kot U Rabon Singh Kharsuka, "*Ka Kitab Niam Khasi U Khasi*" bad "*Ka Kitab Jingphawar*" ki long kiba laktik ia U Babu Jeebon Roy ban rung ha ka jylli thoh kot. Kumta thlop u ladem dukhi khait ban lum ban lang ia ki jnit ki jnat ka Niam Khasi ha ka jingladei bad ka jingngeit Blei u Khun Khasi Khara hyndai bad kynshew ia ki haduh ban da lah ban pynmih pyrtel ha ka snem 1897 ia ka Kitab "*Ka Niam Khasi*" bad pynbud pat ha ka snem 1900 sa kawei ka Kitab kaba u ai kyrteng "*Ka Kitab Shaphang uwei U Blei*". Ha ka Kot Khubor "*U Khasi Myta*" (Jylliew 1903) la ong ba u Babu Jeebon Roy "u long uba bat skhem la ka Niam Khasi bad uba shanlah Blei shibun ha kiei-klei baroh." Kane ka jinglong mynsiem jong u ka lalong ka jingkynto ia u ban thoh ia kine ki kitab bad u kynthoh ruh kumne "Ka niam Khasi bapli khlem thoh khlem tar kan shu jah Ingaid". Ka ktien "*bapli*" kaba u pyndonkam ka don ka jingmut bapliar shalyndet bad kata ka long lehse ba ka jingwan beh kyrthep ki lyer jong ki niam bapher kan ialam ia ki para Ri sha ki lawbah lawsan jong ka jingklet noh ia ka Niam Khasi. Ka jingkhaw jong u la iohi pat sa ha kine ki kyntien ba u ong "kam dei ia ngi ba ngin leh khim jingmut ne leh kynjing ban pule la kino kino ki kitab Niam. Kam dei la ngi ban set kut ialade tang ha kawei ka Sem". Um khanglad ia u khun Khasi Khara ban tip ia ki jinghikai jong kiwei ki niam. Um kwah ba u khun khasi u ngi tang ha l pung barit hynrei ban klan ia ki wahbah

ban tip ia ka ngeit Blei da ka khan ka bi-shar bad ka jingsngewthuh bad jingshem-phang lajong.

Kawei pat ka jingkhaw une u rang bah ka long ba u sngew kam biang ia u Khasi ban tip tang ia la ka ktien bad u pynpaw la la ka jingsngew da kaba ong "ba ka long kaba kordor bad donkam shi-bun ba ngin nangbha ban pule Bengali bad sngewthuh bha namar kawei ka long kaba donkam ba tad shu hier sha trai lum Khasi la donkam ba ngin kren Bengali Sa kawei pat don bun bun eh ki Kitab bathoh ki riewstad la hyndai ha ka ktien Sanskrit bad Bengali" Kumta, kum ka jingiarao la kito ki para shnong na Shella, u la thoh la 'Ka Kitab Nynghong Bengali' ha ka snem 1897. Kane ka long khlem arta-tien ka Kitab banyngkong eh kaba la thoh ban hikai "Ko—Kho" ha ka Ri. U Babu Jeebon Roy um shym hun tang ha ka jingpynmih ia kane ka Kitab, hynrei u la-seng ruh ia ka Skul Bangla ha Mawkhar ha ka snem 1899. Kane ka skul ka laneh bun snem kum ka Primary School bad bun ki riewtymmen ki la pass na kane ka skul. Ha kane ka juh hi ka snem, U Babu Jeebon Roy u sngewlynga bad pisa ka mynsiem ban "iohi ia ka jingspel ia ki ktien Khasi ka la laid kulmar la bun snem haduh ba la jan jot sa ka ktien Khasi thlaw" Ka jingpyrkhat kaba la shat ha ka lingmut jong u ka long ba dei ban pynmih ki kot pule kiba ka jingspel dak kan long kaba beit Kumta u la pynmih madan lai tylli ki kitab kiba u ai kyrteng, "Ka Kitab Pule Nynghong," "Ka Kitab Pule Ba-ar" bad "Ka Kitab Pule Balai." Kine ki long ki maw-nongrim kiba u Babu Jeebon Roy u pyrhang ban buh belt bad ryntih ia ka jingspel dak ia ki ktien Khasi ha kata ka rukom ba ka jingkyrnnoh ktien kan shat ia ka tynral u Khasi hyndai. Shuh shuh, ha ka snem 1900 u la lah ban pynmih ruh ia ka "Kitab Ramayon," "Ka Kitab Chaitanya",

"Buddha Deb Charitra," "Ka History of India in Khasi" bad kiwei.

Kawei ruh la iohi shynna ha une u rangbah ba u imangi ban prat ia ki law-bah lawsan jong ki raieh raidam haduh ban da lap ia ka lynti thymmai jong ka kyntlew ia ka loh ka kot (economy) u khun Khasi Khara U iohi ba u Khun Khasi Khara u im da ka rep ka rlang. U kyrsum ktieh bad ka mariang baroh baroh shisngi, hynrei sangsot ubapli um lah satia ban kyntlew ia ka kyrdan jingim ha ka loh ka kot. Kumta ban pyllait ia ki para ri na ka jingteh mraw ka duk ka kyrduh, u la hikai ha ki briew ha ki jaka ba u poi leit jingieit ia ki buit bad rukom ri jingri-jingdub, u batal shai la ka jing-donkam ka sboh ha ka rep ka rlang bad kumno lah ban loh ia ka na la shnong la thaw hi. U lathuhkhana ia ka jingkor-dor u soh u pai bad u kyntu ban pynlong ka jingrep-soh rep-pai ha ki shnong ki thaw. Ym tang katta, hynrei u laehimti da lade hi ban pynrol bad pynbha ia ki symbal phan thymmai ba wanrah ka Sorkar na sha thain Kumaon bad Nainital. Ka jingdon ki tiar thainjain ba la sop-pring ha ki ling ki sem ka la dung ngak ia ka mynsiem jong u bad mar mar da lade hi u la pynpol noh da ki kor thain-jain bad hikai ia ki briew ia ki lad thym-mai ha ka thainjain thainnep. U Babu Jeebon Roy um ju shongthait bad sngewhun tang ha klei ba u la lah hynrei ka jablang jong u ka khiih ka keaid ban pyrkhat ia ki rukom jingtrei thymmai ban pynshal, pynrol bad kyntlew ia ka kyrdan jingim u khun Khasi Khara.

U Babu Jeebon Roy u laekhiad noh na kane ka pyrhel ha ka 16 tarik u bnal May 1903 hadien ba u lathiah panglap-shiliang katto katne bnal. Lathang ia u ha ka 20 tarik u bnal May 1903 ha Maw-prem.

# U Kpa jong ki dak thoh Khasi

— H. Warjri.

Ha shwa ba U Jisu Khrist un klew noh sha bneng bad ba un iakhlad noh jynduh bad la ki synran na kane ka pyrthel, u la ai ha ki ia ka hukum: "to leit sha ka pyrthel baroh, bad to ialap la ka Gospel ha ki bynrlew baroh." Kumta ruh naduh kata ka por, ki synran jong U ki 'a leit sha kylleng ka pyrthel ban ialap la ka Gospel. Dei kane ka hukum ruh kaba la pynpoi la ka nam Khristan sha ka ri jong ngi bad ryngkat bad kata, la wan lang ruh ka jingshai jong ka thoh ka tar.

U Thomas Jones u la long uta u mishoneri uba la pynleng ia ka sharak jong ka Gospel bad ka thoh ka tar ha ka ri jong ngi. Hynrei haba ngi kren shaphang ka jingwan jong u, ngim lah ruh khlem da kynmaw shaphang kiwei pat ki mishoneri kiba la sdang nyngkong la ka kam ha shwa jong u; bad kiba, la kim shym la jop, hynrei ki la long kum ki nongpynkhreh la ka lynti u Thomas Jones.

U mishoneri u banyngkong eh ban ialap la ka niam Khristan hapteng ki Khasi u dei u Krishna Chandra Pal, u Hindu uba la kylla Khristan, na Serampore, West Bengal. La phah ia u ban ialap ha Shilot da u William Carey, u sahep mishoneri uba la seng ia la ka Mishon ha katei ka jaka U Krishna u la sdang ia ka jingialap jong u ha u Lber, 1813 ha Pandua, ka jaka khali ka baheh ha ri dkhar, kaba dang hap ruh ha kata ka por hapoh u Sylem Sohra. Da kane ka jingialap jong u ar ngut ki Khasi—u Duwan bad u Anne—ki la wan ban long Khristan. Kane ka la long ka dak kaba pynshlur shibun la u Krishna bad kumta u la sdang sa ban pynkylla Khasi la ka Kitab Bathymmal ha ki dak Bengali. Wat la u la lah ban pyndep la kane ka kam ka bakhrav, hynrei ka jingtrei jong u kam shym la seiso shuh bad hadien phra bnai, u leit phal noh sha Serampore.

Khathynrlaw bnai hadien ba u Krishna Pal u la iehnoh ia ka kam jong u, la sdang pat ia ka jingialap hapteng ki Khasi ha ka snem 1829 da u James Rae, u mishoneri na Scotland. Une pat u la trei ia ka kam jong u na Gauhati. Hange ne u ju iakynduh ia ki Khasi bad nangne ruh u ju wan klew sha kine ki lum jong ngi ban ialap la ka Gospel. U la trei ia ka kam jong u haduh ka snem 1836, hynrei ka jingtrei jong u kam shym la seiso shatia bad u ruh, u la hap ban iehnoh ia ka

Katba u James Rae u dang trei ia ka kam jong u na Gauhati, u William Carey u la phah pat ha ka snem 1832 sa ia uwei pat u mishoneri, u Alexander B. Lish, ban trei hapteng ki Khasi. Une um shym shong shuh ha kano-kano ka jaka ha ri dkhar, hynrei u la wan beit shaduh Sohra hi ban shong hapteng ki Khasi. U la trei shilom bad ka kam jong u ka la i kumba kan seiso, namar u la thoh ia ki kot pu'e lem bad ka jingpynkylla Khasi ha ki dak Bengali ia ka Gospel u Mathalos. U la lah wat ban seng ia ki skul ha Sohra, Mawsmal bad Mawmluh. Hynrei hadien ba u la leh katne, u ruh um shym la lah ban bteng ia ka jingtrei, bad u la iehnoh ia ka lyngkha jong ka ri Khasi ha ka snem 1838.

Ka ri u Hynrlaw Trep Hynrlaw Skum ka sah ha ka jingdum! Ki khun ki ksiew jong u ki dang kit ia ka kyrteng 'riew-khlaw.' Hynrei ka la long tang shipor. Ar snem hadien ka jingleit noh jong u Alexander Lish ka step baphyrnal tam kan sa shai bad kan sa shai ruh kdar! U briew bad la ka Sharak un sa wan tbeh ia ki khlaw badum jong ka ri Khasi.

Ha ki khyndiat snem shwa jong ka jingleit noh jong ka Mishon u William Carey na kane ka ri, ka la don ruh ka jingkhil kaba jur ha ki Balang ha ri

Bilat ban leit ialap ia ka niam Kristan shabar jong ka ri jong ki. Ka don ka London Missionary Society kaba ju phah shibun ki mishoneri shabar kum sha Africa bad sha kiwei - kiwei pat ki ri. Hynrei hadien hadien ka la don ka jingsngew bym hun jong kiba bun ki nongialam niam ia kane ka Seng namar ka jingkyntait jong ka bunsien ia kiba bun ki 'riewniam kiba kwah ban leit trei kum ki mishoneri.

Dei ha kaba kum kane ka por ha kaba ka lyer jong ka jingbym sngew hun ia kane ka Seng ka dang beh ba u Thomas Jones, uba dang samla bha ha kata ka por, u la pynpaw ia ka jingkwah jong u ban long u mishoneri U la aplai sha ka London Missionary Society ban ban trei kum u misioneri sha India. Hynrei ia ka aplikeshon jong u la kyntait halor ka nongrim jong ka jingkoit jingkhiah bad ba um long u babit ban trei ha India. Kumta ia ong la u ban leit sha Africa Bashathie ; hynrei u Thomas Jones um shym treh ban leit. Ha ka sien ka ba-ar u la aplai biang bad sa shisien pat, la kyntait biang ia u.

Ka jingkyntait ia u Thomas Jones ka la long ka eriong kaba kham jur kaba beh bad kaba la ialam ia ki nongialam jong ka Balang Presbyterian ha ri Wales ha kito ki sngi ban seng noh la ka jong ka Mishon Bar ri. Ym shym slem ruh ba la leh ia kane bad ha ka snem 1840. la seng ia ka Welsh Calvinistic Methodist Foreign Missionary Society.

Kane ka Seng niam bathymmai, khlem da pynslem eiei shuh ka la trei kam shald-shald. Ka la pyrkhat bad pelt ia ki lyngkha sha kiba kan phah ia ki mishoneri jong ka. Ha kaba pyrkhat ia kane, la wanrah ha khmat jong ka ia ki artylli ki lyngkha jong ka ri India ka jylla Gujerat bad ka ri jong ngi. la ka Gujerat la wanrah da u Rev Dr. Wilson uba ju sah ha Bombay, bad la ka ri jong ngi pat la wanrah da u Rev. Jacop Tomin. Une u long-u mishoneri uba kyrshan hi da lade ia lade bad uba mut ban leit sha China. Ha ka jinglaid lynti jong u, u la wan poi

sha Sohra ha u bnai Rymphang jong ka snem 1837 bad u la sah ruh hangne kumba khvndai bnai eiei. Haba u la leit poi sha Bilat ha kaba kut jong utei u snem, u la ioh ban batai bniah ha ka Mishon shaphang ka ri bad ki briew jong ngi, u da pynpaw ruh ba ka long ka jaka kaba da donkam mishoneri eh bad kaba don jingkyrmen bha ruh ba ka kam kan rol. La pynsngew ia ka jingud jong ka ri Khasi bad ka Mishon ka la sngap i Kumta, ha kaba knatduh, la shim la ka ri Khasi kum kawel na ki lyngkha jong ka Mishon bad ka la phah ia u mishoneri u banynghong eh jong ka sha ri Khasi—u Thomas Jones.

U Thomas Jones bad la ka lok ki la mih na Liverpool da ka jhad kaba kyrteng ka Jamaica ha ka 25 farik u Naiwieng, 1840. Hadien san bnai ki poi ha Calcutta ha ka 23 tarik u lalong, 1941, bad hadien lai bnai pat, ki poi ha Sohra hapdeng u lapbah lapsan ha ka 22 tarik u Jylliew, 1841.

La kha ia u Thomas Jones ha Berriew, Montgomeryshire, Mid-Wales. U kpa jong u long u nongtylliat kew bad u nongrep. Ki ba ha-ling jong u ki long ki misterl maw misterl dieng suda.

U Thomas Jones u don ka rynteng kaba jong bad ka bor met kaba khlain. La ong ba u la pynlyngngoh ia ki Khasi jong kata ka por da kaba u kdiah kai la nar lyngka U long uba nang bha ban trei misterl bad ban thang shun. U ju hikai ruh ia ki Khasi ha kata ka por ia kine ki kam. U long ruh u briew uba shalak bha kum u nongkhail bad u don ka jabiang ka banep. Nalor kine ki jinglong, u la dei ruh ban long u briew uba nang bha ban pyniadei bad kiwei pat ki para-briew.

U Thomas Jones haba u poi nyngkong ha Sohra u ieng hapdeng ki briew kiba dang dum bad ki baduk. Haba u thoh ia ka shithi ba nyngkong jong u sha ki nongpynlaid jong ka Mishon u batai ia ki Khasi jong kata ka por : "kiba kham isynei, kham isangset.....hangne hajer

ki don ki nongmane blei thaw kiba khlem jinghikai, kiba jaituh jaipeh, kiba im ha ka jingjakhla bad ha ki riam bajot, kiba sheptieng ban sait ia ka jain ioh ka jot noh kloi; kiba phong ki sopti bamaluma; kiba da ka jingsngew khapnap ki shu pyliang ia kat ka pisa ba ki ioh; bad haba kylli balei ki leh kumta, ki iathuh ba kin loh pynlut haba ma ki ne ki tnga jong ki ki pang." La iathuh shuh shuh ia ngi ba ki Khasi ki 'iabo' ia u Thomas Jones haba u wan poi ha kata ka por. Ka la long kumjuh ruh ha ka por u Alexander Lish. Ka baje kaba u deng ka la long ka jinglyngngoh bad ka jingphylla kaba khraw ia ki.

Ka jinglong dum jong ki briew kaba kum kane lehse, ka la long kawel na ki jingeh kiba u mishoneri u shem ha kaba sdang ia ka jingtrei jong u. Ka ba ar pat, ka long ban nang ia ka ktien Khasi, Khlem kane ka long ka bym lah long ba un lalap ia ka Gospel. Un nym ioh shuh ia ka jingleit jong ki briew lano lano ruh bad kum u nongwei, un lai-sah hi u nongwei hapdeng ki nongwei. Kaba lai pat ka jingeh ka long ka jing bym don ki Khasi ia la ka jong ka thoh ka tar bad ka jingbymnang jong ki ban pule bad thoh.

Kine ki la long ruh ki jingeh ki mishoneri ki banyngkong ki la ia kynduh bad ia kaba kim shym ia lah ban jop.

La kine ki jingeh ki teng ha khmat jong u kum ki kynroh bajrong, hynrei um shym duh jingkyrmen kat ban pynkynran dien noh ia u. U la sdang ban hikai ia ka ktien Khasi ha kaba la larap ruh ia u da ki katto katne ki Khasi kiba la kylla Kristan haka por u Krishna Chandra Pal. Ka jingnep jebleng jong u ka la pynlah ia u ban nang kloi ia ka ktien Khasi bad tang ha ki khyndiat bnai, u la nang ban kren bad ban thoh Khasi.

Haba u pelt pat ia ki briew ki bym nang pule bad thoh bad ki bym don ia ka jong ka thoh ka tar, u lohi ba ka kam kaba nyngkong eh bad kaba donkam eh ban leh ka long ban hikai ia ki briew ba

kin nang pule bad thoh. Ka jingnang jong ki ban pule bad thoh kan long ka lynti ban pynphrang ia ka Gospel kham stet. "Ka plan hi," u ong ha kawel pat ka shithi sha ka Mishon. "kaba nga imat ka ban ai ia ka jubab kaba biang ka long ban seng ia ki skul ha kylleng ki nongkyndong ban hikai ia ki Khasi—barit bad basan—ba kin nang ban pule ia la ka jong ka ktien .. .. Nga shim ia kane kum ka kam kaba donkam ha ka jingialap ia ki."

La kubur ia kane 'ka kam kaba donkam' jong u bad u ieng shlysyndon ban pyntri kam ia ka. Ha kaba sdang ia kane ka kam, um shym ia bud shuh ia ka lynti jong ki mishoneri kiba ha shwa jong u kiba la pyndonkam da ki dak Bengali ban thoh Khasi; u, u la pyndonkam da ki dak Roman bad da ki u la thoh ia ka kot Khasi ba nyngkong eh, "Ka Kitap Khasi Nyngkong." Nangta u la pynkylla Khasi ia ka kot, "Mother's Gift" bad ia ka New Testament ruh.

La ong ba ka la don ka jingbym iahap jingmut jong kiba bun ki rangbah na India bad wat na Bilat ruh ia ka jingpyn-donkam u Thomas Jones da ki dak Roman ha kaba thoh Khasi; hynrei, mynta ngi lah ban ong ba u la leh ia kaba dei bad ba u la jop ruh !

Nalor ka jingthoh ia ki kot pule, kam long ruh ka kam kaba jem ban sngew-thuh ia ki briew jong kato ka por shaphang ka jingdonkam bad ka jingmyntoi jong ka jinghikai skul bad pule kot. Ka la long ka jingstad bad ka jingtrei shitom u Thomas Jones ban pynwan ia ki briew sha ka jinghikai jong u bad ban bat ia ki ba kin lai-neh. Kane ka la pynshlur ia u bad u la plie sa la ki skul ha Mawsmal, Mawmluh bad ha Sohra ha ka snem 1842.

Ha ki jingtrei jong u, u la loh shibun ia ka jingiarap na uwei u rangbah shipal, u Kapten Lewin. Dei une ruh uba la ai jaka shong jaka sah ia u haba u poi nongkong ha Sohra. La nang pynkhlain shuh-shuh ia ka jingtrei jong u haba sa lai ngut ki mishoneri ki la wan ban larap

ia u ha kaba sdang jong ka snem 1843  
Kine ki long : u Rev. William Lewis, ka  
mem jong u bad u Dr. Owen Richards.

Katba u Thomas Jones bad ki paramishoneri ki dang trei shit rhem ia ka kam, ka mem jong u pat ka nang tlot bad nang hiar ha ka jingkoit jingkhiah. Kam shym la don hi ka met kaba koit ba khlain naduh ba ka la mih na Liverpool. Kumta hadien ba ka la kha ia u khun shynrang, ka la khlad noh ha ka 22 tarik u Nailur, 1845 bad la tep ia ka ha u lum Nongsaw lia—kaba nyngkong eh na ki mishoneri ban shah tep ha Nongsawlia.

Ka jingkhlad noh jong ka mem ka la dei ban buh ia u sahep Thomas Jones ha ka jingkyjah bad jingtmang kaba khraw ; bad hapteng jong kata, ka eriong bajur jong ka jingtynjun ka la wan ban beh ha ka jingim jong u shimet ; bad u la kyllon haba—ha ki ktien jong i bah O. D Laitflang—"la pynlong ia u Sahep Thomas Jones ban leit shongkurim pat ha ka rukom ba ki para nongiatrei lem bad u kim lasngewbha." Kane ka jingjia ba sngewsih ka la pynwai noh ia ka jingiadei jong u bad ka Mishon. U la iehnoh ia ka ha ka snem 1847 bad u la leit trei kam khaii noh sha Calcutta Ym slem hadien ba u la leit trei ia kane ka kam u la kem pang jur bad u la iap noh ha Calcutta hi ha ka 16 tarik u Nailur,

1849, haba u dang don tang 38 snem ka rta.

Tang hynriew snem u Thomas Jones u la trei ia ka kam jong u, hynrei ki maw nongrim ia kiba u la thung kim shim la kyllon noh. Ki eriong erngit ki la beh ia ka Mishon na kawel ka por sha kawel pat hynrei ka Mishon, kumba ong u Myllung Soso Tham, "ka la thom kum u Pathathi ia ki raleh raidam, bad khlem khein ka la theh la ka spah bad la ki briew ba kysai . bad da u Prew ka Kmie ka Kitap—U Jingshisha ka Pyrthei—ka la tbeh sha duh ka Synia ka Ramew". Kumta ka Mishon ka la ieng ; ka kam ka la man roi kyrhai, bad une u mishoneri na shiliang ka durlaw u la kylla long u kpa jong ki dak thoh Khasi bad jong ka thoh ka tar Khasi hi.

"Ka ram ka jingsngew nguh ia u kaba ngi kit ka long ka bym lah khein dor" Ong u Rai Bahadur D. Ropmay bad u bteng : "Une u nongwei na shiliang pyrthei u la siewspah ia ka jaidbynriew Khasi na ka jahburom bym don la ka thoh ka tar bad u la sei ia ka napoh thliew bah sha lait ban ia ryngkat briew bad ka jaidbynriew ba shai ka pyrthei" Shisha, "kan long kaba sang" kumba ong biang u Soso Tham, lada ngim pyrto ia kaei kaba u Thomas Jones bad ka Mission jong u ki la leh na ka bynta jong ngi.



# U REV. J. CEREDIG EVANS

— *Humarbahiang Myllemngap.*

La kha ia u Rev. J. Ceredig Evans ha ka shnong New Quay kaba don ha West Wales ha ka snem 1854. Une u Sahep naduh ba u dang rit u la long u biew uba khmih jngai ia kiei kiei baroh. Na ka jinglong ba riewblei jong ka ling jong u, ynda u la dap 33 snem tam ka rta U Blei u la khot ia u ba un trei ia ka kam jong u. Ha ka snem 1887 u la mih bak na la ka shuong ban wan kum u Missionary sha kane ka Ri jong ki khun u Hyn hiew Trep bad u la poi ha Sohra ha u Nawleng jong kata ka snem. Katba lah ban tip une u Sahep u don ka dur ka ba itynnad bad ba llub. U don ruh ha u ka maiñ rangbah kiba shisha. Dei ka mynsiem kaba shynrang bad ka jingmut jingpyrkhat kaba proh kaba la pynlah ia u ban tuh ia ka jing eit kiba bun.

Ha shwa ba une u Sahep un wan sha kane ka ri, la don ka jingdawa kaba khraw na ka llang ka Mission ban don noh kawel ka skul Theology ha kane ka ri. Ka por hi ka la nang ial tyllun. Dei na ka jingwan jong u ba la lah ban seng ia ka skul Theology ha Nongsawlia ha ka snem 1887 bad ia buh ia u Dr. John Roberts ban pynlaid ia ka, katba ia ka Normal Skul la buh ph noh hapoh ka jingkhmih bad jingpynlaid jong une u Sahep.

Tip na kano ma ka daw ba ha ka snem 1891, la pynkynriah noh ia ka Normal skul na Nongsawlia sha Shillong ha kaba la don tyra ka High School Mission bad kawel ka skul Sorker. Dei na kane ka snem ruh ba la pynlah seh lang kawel ia kine ki lai tylli ki skul bad ia buh ia une u Sahep ban long u Headmaster jong kane ka skul thym-mal. Haba u la shimti ia kane ka kam, une u Sahep u la tih lutia la ka jinglah jong u met bad mynsiem ha kaba pynlaid shaphrang ia ka jingnang jingstad bad ia ka thoh ka pule ha kane ka ri. Dei na kane ka jingtrei shitom jong u

ba la lah ban pynmih ia ki graduate kiba long kum ki sohpa ha kane ka ri, kum i Bahu Solomon Blah bad i Rai Bahadur Ropmay ha ka snem 1898.

Hadien ba u Rev J C Evans u la trei tang kumba saw snem ha kane ka ri, hapteng ki jingbun kam bad jingeh kiba bun u la mad ia kawel ka jingjia ba sngewih ha ka jingim jong u, bad kata ka long ka jingkhlad noh jong i mem iba nyngkono jong u ha ka 13 tarik u Noh-prah, 1891. Hadien kumba arsnem une u Sahep u la leit shuti bad katba u dang don ha la ka ri u la iathoh biang sa shisien. Nangta ma u bad i mem bathymmal ki la iawan phal biang shari Khasi. Hynrei haba ki la iashong iasah kumba 33 snem. ihe ruh i la khlad noh ha 26 tarik Risaw, 1926. Ngi la iohi kiba katno ki jingia-kynduh kiba eh tam kiba une u Sahep u la mad katba u dang don ha ri Khasi. Pynban hapteng kat kine ki jingkhustai ha ka jingim, une u Sahep un shym la duh jingkyrmen ne noh mynsiem, hynrei u la ial pynpaw ia ka jingshaniah tylli ha ka mon bad ka jingpynlaid u Blei. Dei ha kaba kum kane ka por ba u la thaw ia kane ka jingrwai :

"Ka pynpaw aiu ba la khreh  
la nga da u Blei hi,  
Bad la noa iaid ha lynti dum,  
Nga lohi jingshai ka Sngi.  
Ka ong ha nga to leh sngewbha,  
To niad la ki ummat.  
To shaniah skhem ruh to wat sheptieng,  
Me ba jur khustai sat."

Ynda haba ka jingpule ka la iaid shaphrang ia i don kam ban don noh katto katne ki kot larap ha ki Skul Pynpaw ha ka ri. Kumta ha ka snem 1902, u Rev. J. C Evans bad u Dr. John Roberts ki la la pynmih lang ia ka Kot khubor niam kaba nyngkong eh "KA NONGIALAM KHRISTAN" na ka bynta kane ka jingthmu. Kane ka jingleh jong



ki ka la wallam shibun ki jingmyntoi la ki khun Khristan kiba don ha kylleng ka ri ban tip bad sngewthuh kham janai la ki jinghikal kiba don ha ka Kotbah. Kane ka kotkhubor ka la neh haduh ka snem 1936 hadien kata ka "PATENG KHRISTAN" ka la wan ban shim pli ia ka jaka jong ka ha ka snem 1937 bad ka dang neh haduh mynta

Ha ka snem 1905 la jia ka Revival kaba phylla ha ri Khasi. Kane ka Revival ka la sar kylleng sawdong ka ri, bad ka la wan jia ruh ha ka Presbytery kaba la long ha Shillong. Shaphang kane ka jingjia u Sahep J. C. Evans u thoh kumne :

"Ha ka History jong ka balang Presbyterian ha kine ki snem lehse ym pat shym la don kawei ka Presbytery kaba kum kane kaba la pynlong ha Shillong naduh 12-14 tarik August 1905. Ka jingshithrem ki Khristan ka bym lah ong bad don ki jingjia hangta la kiba ngim lah klet lano lano."

"Ngi lah ban ong ba U Jisu um ju loh mynno mynno kat kane ka jingiaroh mynshwa ha kane ha Ri Khasi. Ban long Khristan mynta ka mut u briew uba la iasoh lang bad u paidbah ba la siew spah."

Kane ka jingjia kaba ma u hi u la lohi la ka jingtrei borbah jong u Mynsiem Bakhuid ha kine ki ri lum kaba la pyrsad mynsiem thymmai pat ha u ban thaw la kane ka jingrwai :

"Ka Jingkular rim jong U Blei  
Ka dang biang eh la ngi ;  
Mynta te ngi lah ban duwai,  
Ba Un wan u Mynsiem hi :  
Ah Trai Jiau la ngi kynmaw,  
Theh noh shibun u Mynsiem.

Ha ka snem 1914 hadien ka Assembly u Sahep J. C. Evans u la leit sha Australia ban ai sumar ia la ka met, kaba tlot. Ha kane ka por la ka jingpyn'aid la ka skul la aiti noh ha u Rev. D. J. Davies. Hadien kata u la wan phai pat sha la ka ri. Mynba u Sahep Evans u

don ha ka shuti ha ka snem 1922, ka Balang kmie ha ri Wales ban pynpaw kum ka dak ka jingniaw kor la ka jingshakri siem jong u ha ri Khasi, ka la jied ia u kum u Modarator jong ka General Assembly bad u President ka Conference ki Eng'ish jong ka. Del ha kane ka snem ruh ba la jied ia u bad u Rev. Robert Jones na ri Khasi ban long ki nongmikhkmat na ka liang ka Mission bad ka Assembly ban long ki nongai jingmut lem ha ka jingpynkhreh thymmai la ka jingpyn'aid ia ka kam ha ri Lushal hadien ba ka Balang Khristan ka la dap 25 snem ka rita hangto.

Ha ka jingladiel bad u paid kup knup kup trap, u Sahep J. C. Evans u la long uba la palat liam. U kloil ban larap hi da la ka met haba kino k'no ki shem jingjynjar. Dei kane kaba la pynlah ia u ban wallam bur ki briew sha U Jisu Khrist. Ka Sorkar haba ka la lohi la kane ka jingshakri kaba khraw jong u la kane ka ri, ka la jied ia u haduh arsiem ban long u dkhoh jong Provincial Legislative Council of Assam. Kum u dkhoh jong kane ka Council, u long u briew uba dei hok ban loh laroh. Ki ong haba u kren baroh ki ia pynshahshkor bha dngong : namat baroh kaba u kren u kren da kaba pyrkhat bad kaba lohi jngai la kiei kiei baroh.

Ynda haba u Sahep J. C. Evans u la treil 42 snem ha ri Khasi, ha ka 1 tarik u Kylla Lyngkot jong ka snem 1929 u la aiti noh la ka kam bad nangta u la leit phai lynduh sha la ka ri. Nalor kiba bun ki kam kiba u la leh ha kaba pynnang pynstad ia ki khun ka ri jong ngi, u la long ruh uwei na ki nongmait lynti la ki Khasi Poetry lyngba ki jingrwai ba sngewtynnad. bathiang, ba jylliew bad ba shoh mynsiem U la thaw 53 tyih ki jingrwai niam Khristan kiba ju pyndonkam ha ki lingmane.

Wat haba u la don ha la ka ri, pynban ka mynsiem jong u pat ka dang lai don ha ri Khasi, ka ri kaba u leit eh. Kane ka jingsngew jong u, katba ka nang siem katta ka nang ih, kat 'haduh ba um lah shuh ban tyngkan la la ka jong ka

jingsngew. Kumta ha ka snem 1934, wat hapdeng ka jinglong tymmen jong u, u la wan jngoh khadduh ia kane ka ri. Ha kane ka jingwan jong u, ka Assembly ban pynpaw la ka dak jong ka jingsngewguh bad ka jingniew burom ia u ka la thung Moderator ia u, bad ha kane ka jingwan jong u u la sah hangne tang kumba katto katne bnai Tang arsnem hadien kane u Sahep J. C. Evans u la khlad noh sha la u Trai ha ka 22. 5. 1936 mynba u la jan dap artad 82 snem ka rta bad la tep don burom ia u ha ka 24. 5. 1936 ha ka shnong jong u hl harud jong ka duriaw Irish Sea.

Ha kaba wai, ngim lah ban klet da lei lei ruh em ia kiei kiei kiba une u

Sahep u la leh na bynta kane ka ri jong ngi. Ki mot jingstad kiba u la toi—Hato ngin klet noh ia ki? Ki kam kiba bha kiba u la leh—Don ka daw ba ngin ym nlew kor? Nangta, u la nang pynriewspah shuh ia ka thoh ka tar ha ka ktien Khasi, lyngba da ka kot khubor kaba u la pynmih bad lyngba ki jingwai; u la ialeh shltom ruh ban wallam ia ka imlang sahleng kaba thymmai hapdeng ki khun Khasi Khara. U la laid kylleng kylleng kane ka ri, bad kat shaba u la poi, ki briew ki pynpaw tang ka jingieit suda. La shisha don bun ki jingeh kiba pher ba pher kiba u la mad bad kiba u la dei ban ialeh—Triang u leng skhem haduh kaba kut ka jingim jong u.

## U BABU D. NIHON SINGH WAHLANG

*Kithor W. Nongrum.*

La kha ia U Babu D. Nihon Singh Wahlang (bam kwai ha Dwar U Blei) ha Nongthymmai (hajan Mawsmal). U dei u khun jong I Kong Kyrhein Wahlang bad I Bah Donbor Majaw kiba na Nongthymmai.

Ki kmle ki kpa jong u ki la phah ba un leit pule ha ka skul Mission ha Nong-sawlia. U la pule ha kane ka skul haduh ba un da pyndep ia ka 'Minor Examination'. Hadien ba u la pass ia ka 'Minor Examination', u la wan shongskul sha Shillong ha ka Shillong Government High School haduh ba un da pass ia ka 'Entrance Examination'. Ha ka por ba u dang shongskul ha Shillong u la sah ha Welsh Mission Boy's Hostel.

Hadien ba u Babu Nihon u la pase ia ka 'Entrance Examination' u sa leit hikai skul ha ka Welsh Mission M.E. School ha Shillong.

U Babu Nihon u la lapokha bad I kong Shedribon Hyañlewta na Mawsmal.

Ki sa wan shong wan sah sha Shillong ha Jaiaw. U la don phra ngut ki khun bad kita ki long U Gwosslin Roy (ba la khlad-noh), u Petersan, I kong Grace Darling, u David Lincoln, u Hoover, u Telkin Roy, u Steamson (ba la khlad-noh) bad u Hisskin Roy. Wat la u ioh tulop kaba rit ha ka kam hikai skul, hynrei u long u kpa uba trei shitom ban pynnang pynstad ia la ki khun. U la buh skul ia la ki khun bad baroh na ki ki longbriew manbriew bha.

U Babu Nihon u don ha ka Balang Presbyterian. La ong ba, u la long u Superintendent jong ki Sunday School ha ka Balang Jaiaw. Ha kawel ka por, la tyrwa la u ban long u Evangelist jong ka Balang, hynrei um treh; bad da kaba pyrkhat khia ia kane ka kam, u la kwah ban shakri la ka kam U Blei tang kum u riwepaldbah.

Katba u dang long u Nonghikai ha Ka Welsh Mission M.E. School, la ong ba u la ju pyrkhat halade ba balei ki briew na sha shiliang durlaw ki lah ban seng

skul, katba ma ngi ki Trai Ri pat ngim lah ban seng. Hadien u la mih noh na ka kam hikai na kane ka skul. U la pyrshang bad thawlad ban seng la ka skul Trai Ri.

Ha ka snem 1957 la seng la ka Khasi Jaintia National School ha Mawkhar (ha ka iing wai jong ka Y. M. C. A. Hall). U Babu Nihon u la long u Headmaster jong kane ka skul. Ha ka snem 1939, kane ka skul ka la pat ar liang. Kawel ka liang ka shong ha ka juh ka jaka (ha Y. M. C. A. Hall) hapoh u Babu D. Nihon Singh Wahlang kum u Headmaster bad kawel pat ka shong ha Durbar Hall. Ha ka snem 1940 la khot kyrteng noh la ka Khasi Jaintia National School kaba shong ha Y. M. C. A. Hall da ka Khasi Pnar Academy. Ha ka snem 1958 la pyknynlah noh la kane ka skul na 'Mawkhar sha ka jaka ba ka don mynta (ha Student's Field). Ha kane hi ka snem la plie ia ka Klass-VII bad ka la long noh ka Khasi Pnar Academy Pro. High School.

U Babu D. Nihon Singh Wahlang u long ruh uwei na ki Nongtei ia ka jaitbynriew Khasi ha ka liang ka Thoh ka Tar. Ki kot kiba u la pynmih pyrthei na u khulom kstar jong u ki long kine :- (1) *Ka Model English Translation* (2) *Ki Khasi Poems Ne Ki Sur Khasi* (3) *New English Primer With Khasi* (4) *Ka Kot Khasi Nyngkong* (5) *Ka Sngithiang I* (6) *Ka Sngithiang II*.

Kumba ka ktien phareng ka long ka lad kaba lah ban lakren la khana bad la pynlai - kam - pynlai - duk bad kiwel ki jaldbynriew ba lapher ka pyrthei; kumta la sngewdonkam ban hikai la ka ktien phareng ha ki skul ryngkat bad ka ktien la jong Shuwa ka snem 1930, ha ka por ba u Babu Nihon u dang hikai ba Welsh Mission M.E. School u la pyknreh la ka kot shaphang kumno ba ki khynnah jong ngi kin nang ban pule bad thoh na ka Phareng sha ka Khasi, Katkum ka jingdonkam jong ka por, ha ka snem 1930 u la pynmih ia ka kot "*Ka Model English Translation*". Ha kato ka por la buh dor la kane ka kot (shj tyngka kawel). Haba kane ka jingtrei jong u ka la mih pyrthei,

la ong ba U Rev. J. Bacchiarello (u Nongthoh ka kot: "*Ki Dienjat jong ki Long Shuwa*") u la wan la kynduh la u Babu Nihon bad u la pynshur bad at mynsiem de la u. Kane ka kot ka la ai shibun bah ka jingmyntoi la ki khynnah kiba pule ha ka Middle School bad ha High School.

Ha ka snem 1933 u Babu Nihon u la pynmih la ka "*New English Primer with Khasi*". U la pyknreh la kane ka kot na ka bynta ki khynnah kiba pule ha ka Lower Primary School. Ha kane ka kot u la buh la ka "*Motto*": **READ AND YOU WILL KNOW.**

Ha kine ki ar tylli ki kot u Babu Nihon u la buh la ki kyntien bad ki synten ha ka rukom ba ki khynnah jong ngi ki ju pyndonkam haba la kren la khana para maki la ki lynnong la buh ryntih ha kata ka rukom ba kan pynsuk bad pynsngewtynnad ha kajuha ka por la ki khynnah haba ki pule la ki. Kine ki kot ki lah ruh ban ai jingiarap la koto ki nangpule ki bym dei ki Khasi ban dup nang ban kren bad thoh Khasi. Kawel na kine ki jaid kot ka dei ka "*ANGLO-KHASI PRIMER*" kaba la pynmih da U Mondon Bareh. Ia kane ka kot la pyknreh na ka bynta ki Khynnah-Rit).

Ha ka snem 1930. u Babu Nihon u la pynmih la ka kot "*Ki Khasi Poems Ne Ki Sur Khasi*" (ha ka snem 1936, la kane ka kot la buh dor 4 ana kawel). Ha ka sien shon ba hadien (1954), u Nongthoh u la pynrung sa katto katne tylli ki poltri. Kane ka kot ka ai shibun ka jinghikai la ki khynnah khamtam shaphang ki akor baba bad jinglong jingim batip-briew batip-biei. Wat lada bun na kine ki poltri ki long kiba lyngkot hynrei ki long pat kiba dondor.

U la pyknreh kawel ka kot na ka bynta ki Khynnah-Rit kaba u jor kyrteng "*Ka Kot Khasi Nyngkong*".

U Babu Nihon u la tum la lang la ki symbon jingtip kiba don hangne hangtal bad la pynsaphrang ha ngi ki nangpule lyngba ki jingthoh jong u. U la pynmih

ia "*Ka Sagithiang I Ne Ka Kot Pule Skul-Pdeng*" bad "*Ka Sagithiang II Ne Ka Kot Pule Skul-Hek*". Ha kine ki kot u la jled thikna bha la ki lynnong ban pyndap ia ka jingduna ha ka liang ban tel bha la ka jinglong jingim, ka bult ka akor ki khyn-nah jong ka pateng ba dang khle dang san.

La pyinkreh ia "*Ka Sagithiang—I*" na ka bynta ki khynnah Klas-V & VI. Ha kane ka kot la kynthup ia ki lynnong kiba thoh shaphang U Syiem Tirot Singh, U M.K. Gandhi, U Kopi Nath Bordaloi, U Hem Chandra Baruah, U Ishwar Shandra Bidyasagar, U Ashoka, U Alexander Bakhraw, U Budha, U Joseph. U Syiem Solomon, U Sir Issac Newton, U Thomas Alva Edison, U Khasi, Ka Ing, Ka Lama jong ngl, Ka Jinglehbha Kyliang, bad kiwel de. Nalor kine don ruh ki poitri kiba la shim na ka kot "*Ki sur Khasi*".

La pyinkreh ia "*Ka Sagithiang—II*" na ka bynta ki khynnah Klass VII & VIII. Ha kane ka kot, U Babu Nihon u la kynthup ia ki lynnong kiba thoh shaphang U Pandit Jawaharlal Nehru, U M.K. Gandhi, U Abraham Lincoln, U Sir Ashutosh Mukerjee, U Jemshedjee Nusserwanjee Tata, Ki Syiem Maingiang, U Syiem Lear, U David bad U Goliath, U Khun Sarong Awria, U St. Thomas U Apostol, U Nongkhail ha Venice. Ka China bad India, Ka Taj Mahal, Ki English, Ka United States of America, Ka Bor ka jingmlien, Ka Jingerynth, Ka Jinglehhok, Ka Jingshlur, U Nonglehbha, Ka Wireless, Ka Hygiene, bad kiwel de. Nalor kine don ruh sa ki poitry kibe sngewtynnad; katto katne na ki la shim na ka kot "*Ki Sur Khasi*".

U la la don bynta bad la don kti ha kaba pynmih ia kawel na ki Kot Khubor Khasi, "*U LURSHAI*". U Editor uba nyingkong eh jong kane ka kot khubor u dei u Babu Soso Them, u Myllung ka Ri. Mangta la long Editor sa u Babu Wilson Rende. Haden la himti da u Babu D. Nihon Singh Wahlang kum u Editor. U snyiing jong kane ka kot khubor ha kato

ka por ka long shi tyngka shisnem bad da ka Dak ka long san suka shisnem.

Katto katne snem shuwa ba un khlad na ka pyrthel, u Babu Nihon u la ju ai ki jingthoh lyngkot ba kit jingmut ha ki kot khubor Phareng (kum ha ka Assam Tribune, Democratic Review) na ka bynta ka ka Ri bad ka jaitbynriew.

U Babu Nihon u long u brlew uba trei shitom shibun eh bad uba ialneh ha kano kano ka kam kaba u thmu ban leh. U teng skhem ha ka lynti kaba dei hok. U long u riew khraw pyrkhath. Lah ban ong ba u long uwei na ki Nongseng ia ki Skul Trai Ri. Ha ka por ba u dang sam-la, u long u Nonglasiat-khnam babelt bha bad u Nongshad - Khasi batbit bha ha shnong.

U riam u beit barobor da ki sut (hyn-rei u kham iet ban riam da ki sut ryndia). U teh tie. U spong bad teng teng u ju tap da ka tupia helmet haba shit ka sngi. Ynda u la met-iaw, um da khlaif bha ka met ka phad. Um ju sngewtynnad ban dih dawai. U shaniah jalade ha ka Bor bad ka Jinglyniad jong U Blai Trai Kynrad.

U Babu Nihon um kynmaw la ka sngi kha, hynrei u la shu lathuh ha ki sngi khadduh ha kiba ha Ing ba u la dap 75 snem. Ha ka sngi ba khadduh um shym da shitom jur. Dei ha ka 22 tarik, u Nal-wieng (November), 1958 ba une u Rangbah u la dei ban iehnoh la kane ka pyrthel. Kane ka jingjia ka la long ka jing-shatong la i Kmle ki khun bad ki khun baroh. Ka la long kumba khyllam u diengbah uba long ka jingkeh syrrglew ia ka Ing ka sem bad la ki khynnah skul ki jong u ha kata ka por. Ka jingkhial noh jong une u Rangbah kam long tang ka jingduh jong kiba ha Ing ha sem hynrei ka long ka jingduh bakhraw jong ka Ri bad ka jaitbynriew shityllup. La iet on tep la une u Rangbah ha u Lum Jingtup jong ka Balang Jalaw (Presbyterian Church).

Mynta haba ngi la iohi ia ki malti jong une u Rangbah, ka kyrteng U BABU D. NIHON SINGH WAHLANG kan lai sah ha ka History jong KA KHASI LITERATURE.

(Kane ka jingrwai harum la buh ha ka kot "New English Primer with Khasi" da u Babu Petersan kum ka dak ka jing-sngewthuh - burom bad ka jingkyrmaw lung mynsiem-eh jong u la ia u kpa uba donburom. Ia kane la rwai da ki khynnah skul KA KHASI PNAR ACADEMY ha ka sngi leit on tep ia U Babu D. Nihon Singh Wahlang uba la long u Nongthoh kot bad ruh u Nongseng bad u Headmaster jong ka skul ha ka jingpyndep rukom ha ka compound skul shuwa ban leit rah ia ka met jong u sha jingtep ban loh thiah suk junom. TO KA MYNSIEM JONG U KAN IOHTHIAH HA KA JINGSUK.

## KI AIOM KSIAR

"Na ME ki tuid jingnang - jingstad, jingleit bad jingisynei; jingshlur, jingngait bad jingkyrmen, Najrong ia ki, theh ei.

Sam lem ia ki, Kynrad, baroh, Kat ha kiba don kam; Kum jingiwbih sha me ki kiew. Jinglyrkat bad ki kam.

Pynkloi, Kynrad, kata ka sngi, Pang bad jinglap kin duh; Bad synshar hok jong Me kan shlei, Jingkhiah-krad, jingsuk ruh.)

(U Nongthoh u pynpaw ia ka jing-sngewnguh kaba khraw ia ka jinglarap bad ka jingkyrnpham lem jong i Babu Petersan bad i Kong Grace Darling.)

## U Msgr. Emmanuel Bars sdb

— Donbok T. Laloo.

Ha ka 20 tarik u Risaw jong ka snem 1889, la kha ia u Msgr. Emmanuel Bars ha ka Nongrit Torroel de Montgri (Spain). Ki kmie ki kpa jong u ki long ki nongrep kiba riewblei bad badon burom. Kum u khynnah, u Msgr. Bars u la pyndep ia ka Elementary School ha Sarria, Barcelona (Spain). Dei hangne ba u la khreh ia ka ktien Latin bad u la loh jinghikai ia ka kam shon kot (Press) bad ynda u la kyn-joh sha ka 19 snem ka rta u la shim ia ka jingsmai ban long riewniam (31/8/1908). Ha ka training ha Matoro, Barcelona u la pawkhmat bha kum u Nonghikai Science. Hadien ka training u la leit pule theology sha Foglizzo Italy bad hangne ruh u la pynpaw ba u long u samla uba stad shi-bun eh. Dei hapteng jong ka snem 1913 1917 ba u la iarap ia u Prof. Mezzacasa ban pynkhreh ia ka kot shaphang ki Ethiopia bad u la loh lad ruh ban tip ia bun bah ki ktien bakongsan

jong ki Ethiopia. Ka jingminot jong u ban pule ia ki ktien Mihngi bad ia ka kot Bah (Bible) nalar ka Theology ka la pyn-ioh ia u ia ka Nam Doctor of Theology na ka Ecclesiastical Faculty of Turin. La pynkyntang Lyngdoh ia u ha Foglizzo Ita'y ha ka 10 tarik u Nailar jong ka snem 1917. Hadien ka jingpynkyntang lyngdoh la phah ia u sha Salamanca (Faculty of theology Spain) ban long u Nonghikai Niam (catechist) bad Science subjects. Ha ka 20/12/1921 u la mih bad ia ki lok na Europe bad u la poi ha Shillong ha ka 13/1/1922. U longuwel na ki 11 ngut ki Salesian banyngktong kiba luh kiat ha Shillong, hangne u la trel kum u Councillor ka St. Anthony's M.E. School, nang-ta pat ha Krishnagarh (Bengal) kum u Apostolic Administrator (1928-1934) Hadien kata la khot biang ia u sha Shillong ban long u Vicar General. Ha ka thma bah ka ba-ar u la leit sha Dibugarh. Ha

ka snem 1954-1960 u la trei ha Tura kum u Vicar General bad Assistant Parish Priest. Del ha kane ka por ba u 'a sdang la ka Garo-English Dictionary. Ha ki snem ba khatduh u la shong noh ha Donbosco Technical School Shillong bad u la khlad noh ha ka 4 tarik u lelong 1974, kata ynda u la palat 84 snem ka rta.

U Msgr. E. Bars u long u briew uba smat basting, uba trei shitom bad uba minot. U Rev. Fr. E. Gutierrez uba ithuh bha la u naduh ba u dang pule Theology u ong ba u Msgr. Bars u long uba stad bha ha ki jingpule. Nalor kata ngi shem ruh ba u long u briew uba shai ka jingmut-jingpyrkhat bad u don ka sap ba kyrpang oh khamtam ka jingkhlain ka bor kynmaw jong u. U lah da kaba jem ban jer kyrteng la ki jalt maw, jait syntiew, jait dieng bad kynbat. Nalor kata baroh, u long u briew uba leid Blei katta katta. U juh ong kumne shaphang ka jingduwai bad jingklia Mess (Jingkhaw u Trai) "Kine ki ai jingkhlain jingtingen la nga". U Rev. Fr. Lopez uwei na kiba ithuh bha la u Msgr. Bars u ong "Nga shem ba u long u briew uba shai ba beit ka jingmut jingpyrkhat ba la pynshet pynshoh ha ka nongrim kaba skhem ba la tel halor ka jingngelt U pyrkhing la lade bad kiwei pat, uba kylluid ba jynsur mynsiem. U long uba jemnud, hynrei uba khlain nalor baroh, u briew ba duwai bad shaniah Blei". Kine ki ktien ki ai iangl ka jing shai shaphang u Msgr. Bars, hynrei sa kawel kaba ngi del ban tip ka long ka jingpariah shynroin shynriap bad ka jingngew tynnad jong u ban birla biang por. Kane ka jinglong ka la neh la sah haduh ka jinglong tymmen jong u. Katto katne ngi shuwa ka jingkhlad noh jong u, la don kiba leit pelt la u ha Nazareth Hospital Shillong bad haba la kylli la u kumno u ngew ka jubab ba wlat samikhie jong u ka long "Nga shu wan shong thait, ym ba nga wan thiah pang."

Shaphang ki kam kiba une u lyngdoh u la trei, ki long kiba bun bha, yn nai ban

kren shaphang ki kam Njam jong u, hynrei ngim lah ban k'et pat la ka jingbit jong u kum u nongal dawai Homeopathic. Ki Nongsohra bad ki War kim juh klet la u kum u Nongaldawai bastad. U juh shna dawai hi wat na ki ph'ang ki kynhat bad ki ong ba u la pynkoi bun bun ngut kiba la loh ka jingpang sahlaw kaba kiwei pat ki non pynkhlah kim lah shuh ban sumar. Ka jingieit jong u la ka rukom sumar Homeopathic ka la pynlong ia u ban kiar ralmaw raidieng na kaba dih Kophi, wat ka sha ruh um da sngewbha, katba u k'oi pat ban dih da ka dud ne ka umdu Ban ym laid shabar na ka jingmut ba donkam ban la tip'ang ba roh, ka kam bah bakhraw long une u lyngdoh ka dei ka Khasi-English Dictionary kaba u la sdang ban pynkhreh naduh u snem 1935 bad kaba u la pynmih paitbah ha ka 24 tarik u Lber 1973. Shaphang ka jingkordor jong kane ka Dictionary nga ieh noh ha phi ki Nongpule ban la bis'ar hi da lade namar ngam pat kot ka jabieng kat une u akhia bakhraw uba la nud ban thoh ha ka snem 1972 ia kum kine ki kyntien "When I arrive in Shillong I did not know Khasi, but now I know Khasi better than Spanish". Pynban wat la katta ruh ngam lah pat khlem da la thuh ha phi la ka iingsngew jong ki katto katne ngut ki khraw pyrkhat, ki kynrem ki lyndan jong ka jait jong ngi kiba la khlei ia ki 'fien iaroh halor ka jingrei shitom jong u Msgr. E. Bars mynba ki iohi ia ka kot Khasi English Dictionary jong u.

"Lada ki pateng ba dang khie kin bud ia ka nuksa ka jingim, jingrei shitom bad ki matti u Msgr. E. Bars khlem artation ki jingiohi lypa u Babu Soso Tham kin sa urlong.

Sa shislen pat kin win ki khlaw  
Sa shislen pat kin khiih ki Maw."  
(Prof Bajubon Kharlukhi)

Kumjuh ruh i bah Dewi Sing Khongdup haba i pelt la ka Dictionary jong u Msgr. Bars bad ka rynteng jong u, namar um da long u briew uba jrong u la ong kumue.

"Pleng ia ki jingkhaw jong uno uno u briew ym dei nan thew na tyr wiang ha ki kjat. hynrei dei ban thew naduh ryngdang haduh tyrwiang khlieh".

Kumjuh ruh u Dr. Radhon Sing Lyngdoh u ong "Ng' sngewsarong ban tip ba ha ka Khasi English Dictionary jong Babu Nisur Sing kiba la mih ha ka snem 1905 ngi shem ba ki ktien bad kyntien Khasi ha kata ka snem ki dang duna ia ka 6,800 tylli, hynrei ha kane ka Dictionary jong u Msgr E Bars, ngi shem ba u a kham pynriew spah da palat 40,000 tylli ki ktien bad kyntien..... Ngam peit shuh ia u Msgr E. Bars kum u Spaniard, hynrei ki kam jong u ki la pyn ngeit ia nga ba u la kylla long u Khasi nyl a".

U Msgr Bars wat u la trei kat kane ka kam bakhrav pynban u long uba sngewrit bad u phla paidbah ba dang don bun ki kyntien Khasi kiba um pat loh lad ban pynrung ha ka tei ka Dictionary jong u.

Sa kawei pat ki kam kiba u Msgr Bars u la pyndep shuwa ba un leit sha duwar u Blei ki long ka English-Khasi Dictionary, Garo-English Dictionary bad ka English-Garo Dictionary. Ki script jong kine ki Dictionary ki don mynta ha Don Bosco Shillong bad khlem artatien ngin sa lah ban sngewthuh khamuha shaphang ki jingtrei shitom jong u ynda haba kitei ki Dictionary kin sa poi sha ktl u paidbah. Ng' kymen ba ki Selesian kin pynmih kham klo' la ki ban pyndep ia ki jingkwah-jingang-nud ba shong hok donblei jong u Msgr Bars ban shakri ia u Hynniewtrep bad u Achik ha ka liang ka thoh ka tar ka pule danglo Kumjuh ruh ma ngi ki khun u Hynniewtrep hynnlew skum ngin pyrshang ban pyndep ia ka jingangnud jong une u riewkhraw ban leit la ka jong ka ktien kumba u la pynpaw shisien "Nga u nongwei uba shu nang ban khar ban lum ki syntiew bad ki Mawlynnai jong ka ktien Khasi baitynnad.

## KA POR JINGKYLLA (Period of Transition) ha ka longbriew manbriew u Khasi

*O. Roy Thangkhiew M. A.,*

Sa shisien pat la khot ia ngi ban kyrtiang dien sha ka shispah snem ba la dep, ha kaba ngin ia rakhe kynmaw burom ia ka jingdap shispah snem ka sngi kha l Babu Mondon Bareh. Ng' kiba lm ha kane ka por, haba ngi peit shadien sha ki por ba la leit noh, ngi lah ban lohi katto katne kiei kiei kiba dei ki mar kynti U Khasi-Khara kiba dang sah haduh mynta, hynrei kiba la kylla dur bun ne kinyndiat ha la ka jong ka jong katkum ka jingktah jong ka por.

Ka jingkylla ka la wan kyrthep naduh bakut ka Tma Bah kaba Ar bad naduh ba ka ri India ka la loh la ka jinglaithuid (1947... Haduh ki phew snem ba nyngkong jong ka spah snem ba arphew ngi ki Khasi Pnar ngi dang ia lm, ia shong ia sah pyrkhath pyrdain,

dang kham ia syriem ia ki longshwa jong ngi kiba la im ha ka spah snem kaba khatkhyndai. Ha ka iit ka hima, ki rad bad ki shong, don u ryngkew u basa; ha ka trei ka ktah, ka imlang ka sahlang, don ka hok ka sot: bad ha ki kam bymman kam runar don ka jingtieng loh lom pyrthath loh dait u khla ne hiar ralbi.

Ki jingkylla ba ngi lohi mynta, naylor bun kiwei kiwei, ki long:— (1) Ka mynsiem tuklar (Questioning spirit), (2) Ka rukom pyrkhath (Philosophy), (3) Jingkylla shaphang ka jingkheir kor (Change of values), (4) Kaba rah la ka kyrdan jinglm solonsar (Standard of living).

### 1. Ka mynsiem tuklar (Questioning

spirik):— Na ki por shwa ka Thma Bah kaba Ar ngi lm ha ka suk bad hun mynsiem Ym dei ba ngi la loh lut ia kaba ngi donkam hynrei ba ngi shu hun—ngim da den eh kata ka mynsiem ban ia tuklar pyrshah iano iano lait tang haba la palat Uba trei babu u loh la ka tulop, uba rep u loh la ka jingmih na kaba rep, uba bylla u loh la ka bainong bad kumta ter ter. Baroh ki pynleit por la ki kam ki duk bad ki la burom lwei ia lwei pat, ki leit la ka iew ka hit, ki thied ki pet bad ki loh lut na iew katba donkam. Ym ju don dukan ralion ne Fair Price shop. Ka pisa, ho'oid, ka kyrduh, hynrei ki mar ki pahuh ha iew ha hat nalar ba ki dor ki tad. Mynta te ngim shu hun shuh ban shu pdiang ia kiei kiei kumba ki wan. Ngii kylli, "Ba'lei?" Lada kiew dor kano kano ka mar 10 ne 15 pisa, ngii kylli, "ba'lei?". Ngii lum ka jingialang ban ia pyrshah, bad lymda don ki daw kiba biang lah ban mih ki jingialeh kiba tynggeh pyrshah ia ki nongpynkiew dor. Kumta ha ki kam bad ki jingiadel baroh ha ka jingim, ngi, ha kane ka juk mynta ngii kylli "Ba'lei?", ngim shu pdiang.

2. Jingkylla ha ka rukom pyrkhath (Philosophy):— Haden ka jinglailtuid ka ri India, ka jaid bynrlew jong ngi ka la nang laid shaphrang ha ka jingpule, ha ka thoh ka tar, bad ha ka rukom pyrkhath ruh. Ki lad ki lynti ki la p'le sha ki jingpule bad jingtrei kam ka kham shaneng. Ki khun ka ri ki la mih na la ki rympei bad ki la leit trei ne wad jingstad ne shang peit pyrthel ym tang hapoh ri India hynrei shabar ruh. Kane ka la nang kham jur haba ngi la loh la ka jong ka State Meghalaya. Haba la lohi bad mad la ka jingraid shaphrang ki ri ha ka pyrthel, ngim lah ban lait ha ka jingktah jong ki jingpyrkhat ba thymmal ha ka jingim jong ngi. Ho'oid, ngi dei ban laid bad pyrkhath kat kum ka por, hynrei, kum U Skylark jong U William Wordworth, ngi dei ban kymaw la la ka skum, ha kaba la pun, la kha bad la pynrangbah la ngi. U Word-

sworth u pynkut la ka poetry "To The Skylark" kumne:—

Type of the wise, who soar, but never roam—

True to the kindred points of Heaven and Home.

3. Jingkylla shaphang ka jingkheini kor (Change of values):— Ki don ruh ki jingkylla ha kiei kiei kiba ngi la ju mon ne ym mon mynshwa bad mynta (likes an dislikes), ha ka shong ka sah, ka bam ka dih ka leit ka wan bad wat ha ki kam sngewbha. Ka put ka tem, ka ksing ka dhah, ka besli ka tanglod, mynta bun u bym nang shuh, ban put ban tem ia ki. Ki la iabeh mynta sha ka sur Nong-Sapngi bad sha ki tiar put tiar tem ba thymmal. Don bun ruh kiba hap leit shong trei kam ne khai sha jngai na la shnong. Ka jingmih nangne ka long ba ka jingniwkor la ka nongmei nongpa, u ki u kong ha shnong ka hiar Ngii la niwkor la kiei kiei kiba ngi la kyrduh bad pyndonkam barabor ha ka jingim jong ngi kaba mynta.

4. Kaba rah ia ka kyrdan jingim (Standard of living):— Ka dor bad ki jingkylla ha ki ri ka pyrthel salonsar kum ki jingath phyllung, ki kilt bad rah ia ka jaidbynrlew barit jong ngi ban la per lang ha ki Dew jong ka Por, la rit ne khraw, la bleit ne stad la duk ne riwspah, kynthel bad shynrang. Kane ka long ka jingjia kaba ktah eh ia ka jaidbynrlew jong ngi. Ki khun ka mariang na ki jaka jngal na sor kim hun shuh ban sah trei bad lm ha la shnong 'a ka rep ka riang la u kral, u riwvhadem u khaw u kba, hynrei ki la tur sha sor Shillong ba kham heh ka kyrdan jingim bad khein riwshal ki briew wat la bun bun kim pat don jingnang jingtip ei ei. Kane ka wan rah ia ka jingangewsh bad kylla lieng ka jingim ha kiba bun. Ka jinglailtuid bad k lad ki lynti ba pile thymmal kum ka jingshal ba thaba khiek ki ring ia ngi ban tur sha ka khlem da pyrkhath ia ka dien ka shwa

Ka jaidbynrlew ba laid shaphrang ka dei ban takynduh kum la kine ki por



ky'la kiba don ki jingktah ba pynbha bad ruh ba pynsniew. Kum ha ka por jong ka Restoration Period ha ri Bilat, ha kaba la pynwan pat la ka jingsynshar laitulid, lait mon, da u sylem Charles II ha ka snem 1660, ki nong Bilat ki la lait ryngkat na ka jingsynshar pyrkhing U Cromwell bad ki Puritans, bad la don ka im laitulid ba kham palat. Ha ka Prelegue jong ka Drama, "The Way Of The World," U William Congreve (1700) haba u thoh shaphang U Poet u kynthoh kumne :

"For so reform'd a town, who dares correct ?

To please, this time, has been his sole pretence,  
He'll not instruct, lest it should give offence."

Bunslen eh ki kmie ki kpa ki pyrshah la ka rukom im ki khun samla mynta, hynrei yn leh Kumno, ka dei ka por. La katta ruh ym dei ban shu peit. dei ban lai laleh ban ym shah rong sha ka jot ka pei ha ka jingbeh bad ki lyer ka por

mynta. Ka kyrdan jingim (living standard) ka wan rah ruh ia ka style thymmai ha ka riam ka belt, ha ka built ka akor bad ka shong ka sah. Wat la la ki kmie ki kpa ngi shem mynta la khot I Mrs na Mr. Kumta kumta, ha kito kiba la don kyrdan. Ynnai ong shuh la U ai u kong, mei nah mei san ne hymmen para, Ki kyntien ba donburom u Khasi kiba ngi ju pyndonkam— I Kmle I Kpa uta ne kata —la kham duna mynta ; bad 'Parad,' 'Mei Rad ki kylla "Pa lait," "Mei lait."

Dei kum ha kane ka por ba ka long kaba donkam eh ban pynkynmaw la ngi ia ki rang bad thei kynsai ka Ri kiba la im ha ka juk ka Hok, bad ka Riti, khnang ba ngin pule bad hikai na ka jingim jong ki—kiba long kum ka anchor katba ngi dang shong ku'ai ha ki Dew jong ka Por. Ong I Babu Soso Tham.

Khmi, sam'a ha khmat jong phi,  
Ba phin tip shano ban jam ;  
Don u khlu ba lam lynti,  
'Im ka kyrteng sah ka nam.'

## U BAKE NARUD UM

W. Tiewsoh M. A

Hateng hateng ka Shella ka ju pyn-rih la ki proh jableng bad ki khraw jutang kiba la wallam la ka nam bad ka burom la ka shnong ka thaw bad la ka ri ruh kumjuh. Uwei na kine u dei u Konral. Une u dei u khun jong u Jobo Singi bad ka kmie jong u ka dei ka lunam. Ki ia don hynrew ngut shi para, saw ki shynrang bad ar ki kynther, hynrei u Konral u pher bak lybak na ki hymmen bad na ki para jong u.

Une mynba u dang rit um angewbha satia la ka jingim ki para khynnah jong kato ka por. U kham angewtynnad ban shong kynjah marwel bad ban pyrkhat la klei kiba khraw. Kane ka jinglong jong u ka pynlong la kiwei pat ba kin khei ia u ba u dei uba bielt. U bielt ki ong.

Naduh ba u dang rit u thrang ban nang pule bad ban nang thoh. Namar ba u wan na ka ing ba don ba em, ki kmie ki kpa ki buh ia u hapoh ka linghikai jong u nonghikai uba stad. Tang hapdeng khyndiat snem u la nang bhaia ka Bengali bad la ka Sanskrit. Dei ka Sanskrit kaba la kyntiew ia u ha ka jingstad kaba kham halor. La ong ba u la lah spel lynydet ia ki saistro bad la ki bed

Nalor ba u long uba stad, u dei ruh u riawhok uba janai. Ha ka por ba u dang pule u kylla long hindu bad u sadhon bha ha la ka jingngeit haduh ba u da kylla long u riawblei uba pawnam. Ka nam bad ka burom jong u kum u riawstad bad u riawblei la ka phriang kylleng la ka ri dkhari haduh ba ka Kashi Vidyapith la ka dei ban ai nam la une u riaw.

Kawei kaba pi 'la tani kaba u ju leh man la ka sngi ka long ba um ju pyndonkam lieng ban kam la ka wah She'la, wat la ka shlei ne dap katno katno ruh.

Ka Jamew, kawei na ki dong jong ka shnong Shella, ka don tarud weh bad ka ling jong u Konrai ka don hangia. Man la ka step, dang ngir, u mih na la ling bad la u luta ban leit rud sha Lba Shella. Ka Lba ka don ha kawei pat ka liang jong ka wah Sho' u. Te uno u riwihok u laiil lyngba la ka wah sha kumba ngi laid halor u chy ap. Kata ka mut ba ki slajet jong u kiyngum tang kumba shi inshi eiei fa um. U lei' ad u wen na sla um bad u pyndonkam tang da ka tajur.

\* Ha kito ki por ki Shella ki long kiyriewspah haduh katta katta ba kim lei shuh ban pyndonkam la la ka spah ha ka rukom ba kan Lha ka imlang sahang, kumta ki pyndonkam la ka spah jong ki ha kaba pyنشitum kai la kiwei pat. Namarkata, ki mokotduma kiba har rukom ki mih ha Shella bad ka jingialei sniew ne ai ksuid kaba la palat bor ba haduh ba li kynthei kiba wit ki un'ung kim ju mih palat la la ka phyllaw ing. Namar ki tang shu min shu ne shi tai tad tang shu iohi niano-re k ba sniew khinat, ki la ci ban. Tang katta ki bapli ki kynthei kin ym lah ban kha. Ki iam ki lynnir bad teng teng ki rap. Donkam ban wad ia ki stad ki jhad.

Une u riwihok u pyrshah snibun ia ka rukom ialeh mokotduma ki Shella. U ju kren ka ialap ia kane hynrei uei u ban snga, la ul. Leit noh sa tang ba kim nud ban ialeh pyrshah baq u namar ki tieng ioh u myntro au re bad ba ioh ki sa u rap ei. Kumju' ruh u ju ialeh pyrshah bad sneng ia kito kina pyنشitum ben ia ki kynthei kynnah. To haba um lai, u kyla long ia lade u nongpynkhan jong kito kiba shah ie prin. Ki ong ba ki tang si u la ithuh ba ki kynthei kim lah ban kha, ki ju leit ud leit nam ha u bad u pat um ju pyntud la mynangi ne mynmiet bad la ha kano kano ka por ruh, bran bran u her ban iarap ia kiba kumta bad hadien hadien kata ka jingstad jong u ban law ia

kiba kum kine ki jinglehbein ia ki kynthei ka kiew haduh, kata ka kyrdan ba u shu leit jyrhoh bad jyrhem 'ajan ling jong ki bad tang katta ka la biang ban pyllait ia ki na kum kita ki jingshitom

Ka jingim bad ka jinglong riwihok jong une u briew ka la pynkhylnuh ia ka shnong Shella ka bym ju sheptieng la U Biei bad ka bym ju burom ia u briew. Ki tieng burom ia u haduh katta katta ba kim ju nud ban khot ne kynnoh ia ka kytrent jong u. Namarkata ki khot noh ia u 'U Bake Narud Um' kaba mut u riwionburom narud um.

Une u la mahem lyt a ba U Biei un sa pynjot ia ka Shella namar ba ki la sarong thala than eh bad ba ki la pyndonkam ba k'a ia la spah jong ki da kata ki wanrah la ki jings, iew ba laipiew lar rukom hapoh shiong la jong. Uba bun ba lang u rkhe ban ia u. Dei tar ynda la khylnuh u jumia ha ka sniem 1897 ba ki sa la poi shkor tang ba u Konrai um don shuh.

U cei u briew uba stan snibun. Ki iathun ba la kawei ka por ka skul bah, ka Kasni Vidyapith, ka kwa' ban burom ia u. Kumta ka plah ia la ki jong ki nongmih khmat ban tynjuh bad jor lada u dei uba bit ma ban ioh ia kata ka nam. Haba kine ki briew ki la wan ha. Shella ki la ioh ban ia syllok bad u. Ynda ki leit phai, ki ai ia la ka jong ka jingmut ba u long shisha uba bit ban ioh ia kata ka nam, lait noh tang artyli koi dei kiba ki khein ba ki long ki bym khuid. Kita ki long kine kaba nyngkeng la u kum u nong Shella u shiong ha ka si nong kaba ki thang briew ha pyllaw ing bad kaba ar ba ki nong Shella kiba jakhila namar ba ki leit khyndew hapoh jing. Dei kane lo ise kaba ki nongphlang ki sin 'ki war eit ino'. Ynda u la ioh pdiang ia kine ki artyli ki jing-kynnoh u ar jubab da ka jingthoh ba ki Shella ki thang ia kiba iap ha phyllaw ing namar ba ki kwoh ban hikai ia la ki khun ki kti ba kin dup long kiba hok. Ia uba pop baroh donkam ban thang da ka ding hynrei ia uba hok ym donkam ding satla. Ia ka jing-kynnoh kaba ar pat u ong ba ki Shella ki leh kumta tang ba ki da thaw la

i jong i iing na ka bynta kata bad ki da ri da ki nong pyinkhuid de, kata ka mut ki aniang, ban pyinkhuid ia ki jakhlia baroh. Nalor nangta u kyili bad u ong uel uta uba ong ba um don jakhlia hapoh ka kpoh jong u? 'Lada kane ka jingleh jong ngi ka long ka bym khuid, nga kwah ban tip uel uta u brielw u bym ju kit ia la ka jakhlia hapoh ka kpoh jong u. Lada don nga ruh nga kwah ban tip shaphang jong u.'

Haba ka Pandita Ramabai ka la ioh ban pule ia ki jubab jong u Konrai, ka la kut jingmut shisyndon ba ka dei ban leit hi da lade ha Shella ban ia kynduh bad uta u riwestad Ynda ka la poi ha Shella bad ynda ka la ia kynduh bad u ka la lyngngoh ngaiñ ba don ha ka shnong kaba kum ka Shella u riwestad uba kum u Konrai uba la nguid lyndet ia ki sastro bad la ki bed.

Ki dkhar ki khot ia u u Sadhu. Ki burom ia u haduh katta katta ba ka nam jong u ka la phriang kyileng ka ri thor. Um ju pep man ia u snem ban leit kren leit hikai u ki thain Shatok, Sylhet bad ha kiwel pat ki jaka ba hajan bad ha jngal.

Ha ka por jong u Harry sahep, u kpa jong u Liaw sahep, ki Shella kim banse ban die ia u sohñiamtra ha ka dor san tyngka shispah bhar bad ia u mawshun ha ka dor sawphew tyngka shihajar mon ha utei u sahep, namar ba u loh ka hok tylli (monopoly) ban shalan la kitei ki mar na Shella sha ri thor. Ha kawei ka snem, U Ksan wadar, uwei na ki brielw kiba riwspah tam ha Shella, u la laleh pyrshah ia kane ka hok shalan soh shalan maw jong u Harry sahep da kaba u thied lut phar ia u soh na Shella. Namar ba um don lieng shibun ban buh ia u soh, u phah ker da ki jar ia kawei ka bynta jong ka pian Shati (Ka thwei Shatok) bad hangta u theh ia u soh ba u pyinkit ha ki lieng jong ki nong Shella. U die kat ia u soh uba per ha ka dor khatsan haduh arphew tyngka shispah bhar.

Kane ka jingleh u Ksan wadar ka

pyinlong ia u Harry sahep ban n udui pyrshah ia u ha ka Kashari jong ka sorkar. U Ksan wadar u la sngewthuh ba u la long lypa uba rem ha khmat ka jingbishar namar baroh ki dkhar ki la shah ha ka liang u Harry sahep. Kumta u la leit ia syllok bad u Bake narud um. U Bake, ynda u la sngewthuh ia ka duh ka loh, u la ong lada dei kumta te ym don lad ban laleh pyrshah bad u Harry sahep ha ka ing bishar. La kumta ruh u ong dang don sa kawei pat ka lad bad kata ka dei ka bynta jong u ba u dei ban leit kren bad lekshor noh ha ri thor.

Kumta ki khreh ia ki notis bad ki pyinjari ha ki thain Shatok, Sunamanj bad Sylhet ba u Konrai un kren shaphang ka hok bad ka pop ha ka shnong Kushbari—Ganeshpur kaba hajan Shatok. Ki buh ia ka la jong kata ka jingken ba kan long ha ka miet shuwa ka sngi ban bishar la ka mokotduma u Ksan wadar ha Shatok.

Ha kata ka janmiet ki dkhar na kyileng sawdong ka Shatok ki tuid sha ka madan kaba don ha Kushbari—Ganeshpur ryngkat ki song ki tap bad la ki jaiñ ki nep. Ka madan ha Ganeshpur ka kyila long ka mela ha kata ka miet. Ki nongdie jingdle na Shatok ki pyinieng la la ki dara ki basa, kiba die mithai kiba die ja bad kumta ter-ter.

U Bake u kiew halor rynsan ynda la dep bam ja miet. U sdang ban kren bad ki paidbah ki la thapkti shaid shi shaid. U kren baroh shimiet bad ym don ba khiih satia na u paidbah. Lashai phar la katta ruh ym don ba khiih satia bad kaba phylla ba u paidbah u dang iai tuid ban sngap ia u. U Bake ruh u kren shaid shi shaid khlem sangeh. Katta ka bor u Bake ban kren da ka Bengali. Lada um da dei hi u nongkren uba jubor, yn ym don ba sngap ia u. Kata ka jingken ka la pynthame kat la uba sngap bad kito kiba la lohngew ia u ki la wer ia ki paralok bad katba nangengi katta u paitbah u nang bun.

U Bake ruh u la thait ian bad dei tad ynda la phai ka sngi ba ki nongsyntiat u

Ksan wadar ki ai dak la u bad u sa cynkut la la ka jingken da kaba u khublei la u paid nongsngap baroh bad u kular ba un sa kren blang ha kiwei ki por ynda u la kham lait kti lait kjat.

Jia aiu ha Shatok? U nongbisher uba wan ban shim sakhi u loh tang ia ki sakhi u Ksan wadar bad ym don uwei ruh u ban leit ai sakhi na ka bynta u Harry Sahap. U Harry, u pan por hynrei u Ksan u uxor ba u dei ban wan haduh Shella tang na ka bynta ita case iba rit da kaba u dei ban iehnoh ia la ka khet bad ba u Harry hi um salia ban pynpoi wat tang uwei u sakhi ruh kaba pyni ba um kheif smet khyndiat ruh ia ka hukum ka Kashari kaba wan naduh Shilot. U pynshisha ba ka Kashari ka la phah summon ia baroh ki 20—25 ki sakhi u Harry. U ong ba ka bym lah ban long ba baroh ki 20 ne 25 kin ia pang lut ha ka ngi bishar. U ong ba kaba lah ban long ka dei ba ki sakhi u Harry sahep kim don ei-ei ban ong ne ban kyrshan ia ka jingmudui u Harry. Ka Kashari ka pynksan ia u Ksan wadar.

Ha ki ngi kiba hadien ki saw seng

lane ki saw shyngiar ne saw kher ba ki ju khot la ki Shella, ki jied ia u Bake ban long Wadar. U Bake um treh ban trei ia kata ka kam. U iathuh lypa ba lada u trei kum u Wadar kata u la dei ban lap noh. La kumta ruh ki saw seng ki pynbor ia u. Um ju leit dorbar bad um ju shong bishar. La katta ruh ki Shella ki jied biang ia u kum u Wadar.

Te ha ki ngi ba khatduh jong ka jingim jong u haba u la sngewthuh ba un leit noh na kane ka pyrthel, u sei lut phar ia ki kot ki sla jong u. U ai ia ki ha u shakri jong u bad u phah ba un leit sait ia ki ha bakra. 'Yn sait kumno?' la kylli u khynnah. 'Sait kumba sait jaiñ bad lym-pat ha u maw.' Batal u Bake narud um namar ba u ong ba lada kita ki kot ki sla ki hap ha ka kti u riawnslew te la jot lut phar ka pyrthel ka mariang.

Namarkata ngi ki longdien ngim tip ei-ei aiu u Bake u thoh bad kiei ki jingstad ba u la shem ha ka jingim jong u. Ka ri ka la duh nong. La kumno kumno ruh ngi dei ban kynmaw ia une u rangbah.

## KA BYNTA KI SAMLA HA KA LIANG KA THOH KA TAR

—E. Weston Dkhar.

Kumba ka ltkhmih ka pynpaw ia ka dur ka ryenieng u briew, ka thoh ka tar ka long ka tusbir ba pynpaw pen ryngkew ia ki pongshai ka pyrkhat pyrdaiñ jong kano kano ka jaidbynriew. Ha ka, tyngkreif ki paw ki rong nylla paila jingpyrkhat jong ka jaidbynriew ha ki kitab bad u khulom ksiar jong ki Kaitor bad ki Sim Pieng sim Karo ka ri. Ki khun ka ri ki sngewkmen ban shim kabu bad don kti ha ka lyngkhuu snem jong u Babu Mondon Baroh, u 'tiwdohmaw laiphewna-ar-jingmut jong ka ri jong ngi, bad ia kael kaba ka matti ksiar jong u ka la ruid ha ka lyngwiar ka thoh ka tar kan lai im kum i umpohliaw ba iai kyrsol katba ka pyrthel u khun Khasi Khara ka darig sah. Ban kynmaw burom kum ia

kine ki 'riewkhraw.' ka long ban bsap hapoh jong ngi ia kita ki jinglong ba kordor, bad kitel ki jingpyrkhat bakhrav jong u tei u Rangbah kiba kyrsol ha kpait ki kpep ka dohnud jong u, kin tyngshaila kin phyrnal ha ka jingim jong ngi kumjuh. Ka jaidbynriew kaba klet ne leh klet la la ki riwkhraw bad ki nongiatam, ka san kum u phlang halor mawsiang bad ka lap tyrkhong kum ma u, ha ka jingkjap jingkyrthal jong ki kjet sngi ka jingbym kyrmen. Dei namar kata u Babu Soso Tham u rwai ban kyrsiew thiah ia ngi ha ki kyntien myllung ba sngewpangnud—"Ba loh ngi klet! Ba loh ngi klet." Ngì dei ban imangi namar kata, ban bsap ha kata ka thymmei ka tynrat kaba ki Rynñiaw ki Kairlang ba la

jam sha shliang ka jingim ki la ruid ha khmat jong ngi ha u mawslang bneng ka dohnud ki khun ka ri

Ka bhah ba la bynshet ha nga ha kane ka khep jong kane ka lyngkhuu khmat ka long ban sain ban jyrtiaw ha ka jylli—'Ka bynta ki samla ha ka liang ka thoh ka tar' kaba iadei dur shong-kun bad ka jingim jong u tei u Radbah. Ka thoh ka tar ne ka literature ka long u diengkot ne ka tarajur ban thew ban woh ia ka kynlan ka ryenieng jong kano kano ka jaidbynriew. Ki thapniang jong ka thoh ka tar ki kdup ki kynthup ia ki ar tylli ki thup bah jingpyrkhat—Ka prose, ka long kawer na ki, u budlum bad u shanduh jong ka pyrkhat pyrdain kaba ngam hapoh bad kaba per ha sla Ka poetry ka long kawer pat ka thup—ka myllung bneng ba kynud ia ka jingmut blei ba jylliew ha ka pyrtfei namar u briew, ban ngai ha ki khriang jong ka bad khalek ha ki tusbir ngai sha ngen ki khuin ka thymmer ka dohnud briew. U Myllung u rwai

"Ka pyrtfei bad ki rong thaba,  
Ki long t'ng ka madan thma'

Ki bret sha ki pongshai jong ki arta bah ba ngam sha ki syntap jong ki hamsala ki por ban ktik ben kysiew ia u briew ban pe-ba bad sngewituh ia ki malan ba la buhrieh ha tlong ka dohnud briew ne ha khuin ba jylliew ka dohnud blei

Ka por jinglong samla ka long ka por kaba kordor eh kaba ki riengkhuud bad ki larmuti ki wad ban ioh pat ia ka. Sngap kumno u myllung u rwai.

Ngan nai burom ka spah ka nam,  
Ban lei ban iar ka pud ka sam ?  
Arphew-na-ar jinglong samla,  
Palat manik ne moifi paila.

Ah ! Eldorado ! Ah ! Shangrila ! sa katno ka snam bad ka syep kan dang tuid namar jong pha ? U Jeremajah u rwai sngewsynei "Ka babha ia u briew ban kit ia ki lyngkor haba u dang samla " Kaei kaba u briew u kwah ban long ne u thmu ban ioh ha ka jingim ki jingpyn-khreh ha ka jinglong samla ki rai ia ka thong jong ka Ynda ngi la tymmen ngin

rwaikynud pangnud kum une u myllung :—

Pasngiat ha khlieh kynshreng ka ieng,  
Ban lei kyrteng wel briew nga phieng ;  
Ka khlieh turdum ka dak ka Tiang,  
Nga shong pyrkhat, dohnud ka kthang

Ka por jinglong samla ka long ka shlem sain wandur jong ka lawei ka jingim Bun bun ki briew ki la babe bad bynniew niewtang ha ki sngi ka jinglongtymmen namar ki la pynsyruwa sepei ia ka sngi ka jinglong samla. Ka pluh ka dohnud haba ki shong ban phal dien trai sha ka mynnor ba la sep bad ki suhjer ban tur sha ka lawei ba khyndiat ba dang sah, haba markmat ki ia kyn duh, ba kim lah shuh ban pyndep ia kiei ba ki thmu bad kwah ban leh, shuwa ban jam sha 'labyrhuin ka ranab lum

Ka bynta ki samla ha ka liang ka thoh ka tar ka long kaba iar Kyrtai ki lyngkha ba dang sah shrah bad ki khlaw dew la ba sbob ba btiap kiba khreh ia uwei pa uwei u samla ka ri ban ra i wait-bnoh ban rah mohkhiew ban kynroi pynseisoh ia ka lyngkha ka Khasi Literature. Ki symboh ksar paia ba sah shyilai saphret saphrong ki dang rhem ha ki trep ki skum sawdong ka ri Ki lum ki wah, ki kshard ba rymphum bad ki thwel bajngum ki khot ban thir bad jyrtiaw tluh jyrtiaw stein ban thain iarong bersbai ban phuh ban phieng ka ri Khasi Ka 'er batemon tesi ba ber khyllud lyngngai ha lum ha wah ka ktik ia ka dohnud briew ban ngi sha jylliew ka pongshai ka jingim hi Sngap kumno u ri risang u shoh kyrdoh ha pneh ka premmit Mei pyrem bad ka nlangkong-wieng ka rwai sylang na klier ka dienglieng Kumno ka Langwerku ka ud bad ka lehpaapakong ka her iampait dohnud dohnud ban ud ban nam ia la ka jingshempap. Balei u Rynniaw syiem shuwa ban sep ka sngi u rwai jylliew nalar ka kya ka phuinaw Mano ban sngap ba ki maw ong mawtah, ki kor ki mawbynna ki don ka khubor ba kynteng ban lethoh ? Ei ban sain wan dur ha ki rong u simpyllieng bad ban palhai khubor sha ki hamsala u tiawdiengngai bad u lasubon ksar ? Ka ri jong ngi ka dap

da ki jingjylliew jong ki jingjylliew. Ei ban ngam sha ki par khuin jong ki? U Babu Soso Tham u ud pangnud ha u salmuka myllung jong u:—

"Jingshai ngi wad sawdond pyrthei, Jingshai ka ri ngim tip ei ei,—"

Lada ki samla ka ri da shisha ki iet ia ka, ki dei ban pynpaw ryngkew ba ki plam ki-dup ia la ka thymmei ka culture. Ka jaidbynriew ka bym bynshet ia la ka nongrim ha la ka tlong ka thymmei kam lah ban parpain suhtiled sha ka jing-shisha, bad ka jaidbynriew ka bym don ka jingshisha, kaba pynphuh pynphieng ia lade da ka riam ia-pa ka long ka jaidbynriew ka ban iai sahdien. Ki samla, namar kati, lada ki angnud ba ka ri bad ka jaidbynriew kan kiew shaphrang ki dei ban wad ban lum la ki symbol jingtip na ki krem ki kroh ka hyndai kiba la sah khyrdong ha ki kpep jong ka por. Kam pher la ngi kieng sha khadarsnem lynti ne ngi ha ki hynniew sohmyndur, ngin phai dien trai sha ka kyrpong bad sam sha ki skit ka thymmei ri.

Katno ki dohnud ki khun ka ri ka kmen ban lohi ia ka dur bhabriew lym-phuin "U Ksan bad u Thombor," "Ki kam Kalbut" "Ka jutang jong ka sur pangnud u khun Khasi," "Na pneh u lum Shillong," "Ka dienshonhi," "Ka Jitlakhai," "Ka Himr Mawlong," bad kiwei kiba pynpaw shynta ia ka dohnud ki khun samla ka ri. Ka jingkieu shaphrang jong ka pyrkhath pyrdan jong ka jaidbynriew ka paw shynta ha ka thoh ka tar. Ka jingmih jong ki samla shakmat ban shim ia ka lyngkor ka thoh ka tar ia ka juk mynta ka pynpaw shai ba ki don ka jinglet bad jingkit khlieh ia la ka ri bad ka jaidbynriew Kim shanlah shuh le-le pen pen tang ha kiwei. Ki rah ka khoh u star ka waltbnoh ka wait lyngngun bad ki thom ia ka raiet raidam ban pyniem ia ki diengbah diengsan ban pyniar ia ka lyngkha ka Khasi Literature. Katum ki dak ki shin jong ka por u lyer jong ka jingkyrmen u beh ha ki sawiyer ka ri jong ngi, wat la bun na ki ki-dei ban laid lyngba ki diengpynkiang bad ki dew, bad lehse ha kawei ka ngi blait ngin pynmih ki Shakespeare bad

ki Rabindranath Tagore, ki Milton bad ki Leo Tolstoy, Ki Kalidasa bad ki Keats, ym slem hadien kane.

U samla u don la ka khmat jong ka bor pyrkhath halor kiel kiba u iohi bad iakynduh ha sla ka mariang bati la ki jong ki jingphohsnlew kiba ktik pynskuin barabor ia ka dohnud jong u. Ban sei madan ia kata kaba la kyan la pun ha ka dohnud u donkam ban ruid da u khulom kslar khnang ba kiwei kin ioh ban dih la kita ki lum bathiang jong ka jingmalan ka dohnud briew. Ka pyrthei lyngba ki arta ka la pynmih ia ki samla ba kordor kiba ka kyrteng bad ki kam ba khraw jong ki kin ym tip katba ka pyrthei hi ka dang sah. Ka ri jong ngi ruh ka la sei bad kan dang iai sei ki proh jablung bad ki khur ba tyngshain ha ka lympung ka thoh ka tar, bad nga khot ia ki samla ka ri ba kin im ngi halor kane ka phang bad kim dei ban shu shong kti kti bad puson—"Ka ri kan leh alu namar jong ngi," lynrei ban kut jingmut triang "Nga leh aiu namar la ka ri." Ka ri jong ngi ka dangsah khunlung ha ka li-ngka thoh ka tar kum ki Drama ki Sawangka, ki peotry kynnoh bun rukom, ki parom ne history, ki novel bad kiwei. Ka ri jong ngi ka khot ia ki samla ban rah ia ka thoh ka tar sha ka burom kaba kham sha jong. Nga hi nga ngelt skhem bad ngam lohi ei ei ba ngim nym lah ban kot shata, lada katne ki samla riwstad riwjjhat ki durut bad demdiap ban sei la ka bor ka buit baroh. To al ba ngin panpoh triag ia ki syngkai ban puh ban kynrol ia ki par jingstad na kpep ka hyndai ban mir lang bad ki jingstad ba mynta, ban lum ban lang ha ki thiar ka Khasi Literature. Al ba ngi ki samla ngin kyndit bynriew bad sngewthuh shai ba uwei pa uwei na ngi u don ka jingkit khlieh ban leh ei-ei na ka bynta la ka jong ka ri ha ka lang ka thoh ka tar. Al ngin ia snoh lang bad u Myllung ban rwai:—

"Ia nga, sleh umphniang jingsngewrit synei,  
Ban long atiar ba donkam ha pyrthei."

# KA JAIT WALLANG PAH SYNTIEW

— Dr. S. M. Wallang.

Ka Jait Wallang Pah Syntiew ka long kawei na ki khun bahraw ha ki thaji Sep-  
ngi Ka Ri. La khot ia ka ki khyndai bah-  
ryntieh bad ki khun shynrang jong ka ki  
long kiba donnam ha ki kam beh mrad  
bad laleh thma. Ki tymmen ki ong ba la  
ju bud ia ki da ki khyndai bah bad kawei  
kawai ka bah ka kynthup da ki hajar tylli  
ki ryntieh.

Ha kawei ka por, ki khyndai bah ryn-  
tieh ki la leit beh mrad bad uwei na ki u  
la ioh bud dien ia u mynthna. U la siat  
shi kham bad uta u mynthna u la iap ha  
shen. Ki la wan kit la u mynthna sha  
shnong ryngkat bad ka phawar, ka risa ka  
kynhoi. Uta u mynthna u dei u shakri ka  
khlam. Baroh ki la labam la ka bhah hyn-  
rei kumno re la don kawei ka tymmen ka-  
ba la buh tyngkal ia la ka kyndang ban  
bam pat ha kawei ka sngi.

Ka khlam ka la bitar lep bad ka la  
pyniap ia ki khyndai bahryntieh bad ka la  
pynsah sa tang ia iwei i khunlung i  
khunlung ia lehka bad par halor ki met  
iap ba la pyniap da ka khlam. Uwei u  
longkhi, na kawei pat ka kur, kam dei ka  
jait wallang, u la iap ia ita i khunlung  
kynthei iba la lehka hajan kita ki nonglap.  
U aamar ba u tieng ban tur shajan kita ki  
met iap, u la khot ia i, hynrei im treh wan.  
Uta u briew, khatduh u la kheit da u Syn-  
tiew bad pyni. I khunlung i la liet ha kata  
ka buit bad i la wan par sha u. Uta u  
briew u la rah bak ia i bad phet iap ban  
lent na ka khlam.

Ka khlam ka la bitar lep. Ka la beh  
ban pyniap ia ita i khunlung. Uta u briew  
pat ban pyndier ia ka khlam, u la bet da  
u krai bad u la ong ia ka khlam, ba lada  
ka lah ban fiew ia ki, te ka khlam ka  
lah ban shim ia i khunlung. Ka Khlam  
ka la sahku ban fiew ia u krai. Uta  
u briew u la leit ban ryngkat bad ita i  
khunlung.

Uta u briew u la sumar suker ia i  
haduh ba in da sen. Hadien la pyniapoi,  
kha ia ka haduh ban da ioh khun loh ki.  
Kumta sa mih ka Jait Wallang Pah Syn-  
tiew kaba la pynmih ki khun shynrang  
kiba bna nam ha ki kam shur bad syn-  
shar. Ka la bat ia ka kam Sirdar ha ka  
Hima Jirang bad ka la pyniar ia ki pud ka  
Hima shaduh them Bramaputra ha ka  
olaka Kamrup ba mynta.

Kat kum ki khana pateng ba la iathuh  
i Bah Hoping Stone Lyngdoh, M.L.A., ka  
Hima Jirang ka shait laleh thma bad ki  
Syiem Sushong, kiba synshar shi bynta  
na ki Garo haduh ka snem 1873. Hateng  
hateng pat ki ju iarp ia kane ka hima  
pyrsah ia ki nongshun jong ki. Kiba  
khrav ka hima Sushong ki ju khot ia ki  
Wallang ki 'Rang mihngi' kum ka khu-  
snan ia ki kam shur jong ki.

Kane ka kynthun ki Khyndai Bahryn-  
tieh ka la shong la sah slem ha uwei u  
lum ba la sher kut bad kharai baroh saw-  
dong uba la khot u Lum Mawzor. Shi-  
sien ka kynthun ki Khyndai Bahryntieh na  
kata ka shnong, ka la leit beh mrad katba  
ki kynthei pat, ki la laleit-tong um, thoh  
dieng bad trei lyngkha, bad ia ieh sa tang  
iwei i khunlung ba la pynthiah hajrong ka  
trap ha kham ka shyngkup jong kawei ka  
ling. La don kiwei ki khyntah na kawei  
pat ka kur ha ka kata ka shnong kiba la  
ialehka da kaba siat kham sha sufi  
bneag bad nangta her pat ban leit na ka  
jinghap. Kumno re uwei u kham ba la  
siat u la kyrtoh bad hap halor ita i khun-  
lung. I la iap ha shen.

Ki Khyndai Bahryntieh ia la wan phet  
na ka beh mrad bad bitar lep ba la iap ita  
i khunlung. Ki la byrngem ban hiar thma  
ia kata ka kur ka jait. Kine ki la tang  
iap tieng im ia ki Khyndai Bah-Ryntieh  
bad nangta ki la khat ban thang neh  
ia ki atiar laleh thma jong ki baroh khar

ki la sai na ki shlem naduh u khnam ka ryntleh, ka wait ka atleh bad kiwei kiwei. Ki la emai la spot ban ym buh shuh wat tang u kyndok ne bakhor ding ha ling. Kane ka long ka jinglathuh shaphang ka Kut Mawzor lane Mawsier ka jaka shong jaka sah jong kine ki Jait Pah Syntiew ba pawnam. Ki pah Syntiew jong ki Wallang ki syrlem shibun la ki Jait Pah Syntiew Ka Sylem ka Hima Shyllong bad ki khun ki ksiew u 'Lei Shyllong bad kumjuh ka Pah Syntu, ka Sylem Sad ba nyingkong ka Hima Nongwah ha ka kyrteng.

Ka Jait Wallang ka iajan bad ki Diko kiba don sha shiliang wah Simsong

Ki tymmen ha ki theiñ Khadsawphra ki lathuh ba u Monbhut bad u Kheifñ Kongor ki dei ki Wallang Pah Syntiew bad ba u Kheifñ Kongor u dei shi kynum bad u Lorshon Jarain Kumba la don shibun ki Puh Shi'um, ki Kyntling Maw-san, ki Khwai Shynreh kiba ki kur ba khraw ki la pynmih ha ka Ri.

la kane ka jingthoh la thoh da I Dr. Sardis M. Wallang shuwa ba in khlad noh na kane ka pyrthel. Kum ka dak ka jing-sngewburom la I Dr. Sardis Wallang la ai jaka kyrpang la kane ban la bynrap lang ha kane ka Thup pynsah kynmaw.

## KA 'KLASIK' bad 'ROMAN'TIK'

— Anthony Jala K.

Ka mut aiu ka ktien 'Romantik' ha ka Literashor? Bun kiba la labatai ia kane ka ktien bad don kiba la-latyng-khuh mawsiang pynban Shisha, ka long kaba eh bad iwat ban loh ia I 'mat-long i ban kdup lut la ki jingmut baroh lin jong kane ka Kyntien. Ka jingeh ka long khamtam eh haba la bakla ka rukom wad.

Don bun ki daw bapher bapher ba pynlong 'romantik.' Kaba lyngngoh ka long ba kine kim don jingladel ei ei ruh hapteng jong ki. Bun bun ki bakla namar ki kheln ba kawel na kine ki daw ka long ka daw tynrai ba pynmih ia ka jing-long 'romantik,' hynrei haba la peit sani bha la shem ba ka long ka jingbatai ka bym hun satia namar kam lah batal lut ia ka jingmut ka ktien baroh kawel.

Te, don kiba la batal ba ka 'romantik' ka mut "KA JINGPHAI-DIEN BIANG SHA KA MARIANO" (Return To Nature), don pat kiba shim ba ka long "Ka jingpynpaw-lade" (Subjectivity). Kiwei pat ki jing-batai ka ong ba ka 'romantik' ka long ka jingphai sha ka 'MYNNOR' (Medievalism), ne "Ka jingkynd-Rwai (Lyricism), ne "Ka jingkhie-im Thymmal jong ka jing-

phylla" (Renasceance of Wonder), ne 'Ka jinglaltlud' (Liberalism.)

Imat haduh mynta hi don kiba ong ba ka 'Romantik' ka mut 'Ka Jingdon Palat jong ka Bor-mutdur' (Imagination). Bad bun hi kiba shim ba kane ka long ka jingbatai kaba biang (lehse namar ka long ka jingbatai kaba byrngut bad ba shu synrud tiak tiak narud narud).

To ngin la twad lem kaei shisha kata ka tynrai jong kane ka ktien? Hynrei ngi tieng ba ngin lapoi hi sha kajuha ka jing-bak'a lada lasdang na kajuha ka phang—"ka dei kaei" I leh ngin sdang noh na kiat sha khilleh.

Kaei sha kaba pynlong ia kano kano ka jingthoh-jinglar 'romantik?' Lehse dei ka jingdon palat ka bor-mutdur (Imagination) kumba ngi la lohi haneng? Ki ong ba kane ka long ka jinglong bakyr-pang jong ka 'Romantik,' kumba ka jingdon palat ka bor-pynshongnia (reason) ka long ka jing'ong bakyrpang long ka 'Klasik.' Ngin lapoit khyndiat halor kane ka jingpynlapher. Ha ka jingshisha ka bor-mutdur (Imagination) ka long ka tlong na kaba baroh ki poitri bakhraw ki mih



('romantik' ne 'klasik'); yn ym don ka jait *poisri* ka bym mih na ka khuin jong ka bor mutdur. Ka jingdon palat ka bor pynshongnia (reason) ha kano kano ka jingthoh-jingtar ka long tang ka rukom pyndonkam antad ne adkar ia ka bor-mutdur.

Namarkata, 'romantik kam mut ka jingdon palat ka bor-mutdur, hynrei ka rukom pyndonkam ia kane ka bor-mutdur—ka rukom pyndonkam bapher bak ha kata ka dur ban winrah ia ka *jinglong-Phylla* (strangeness) bad ka jingsngew tynnat bad ngewbang ia kiei kiei kiba ym ju tip ju iohsngew ne ju ion.

Lada ngi kwah ban tip lada kano kano ka bynta jong ka *Art* ka long 'romantik' ne em ka jingkylli ba ngi del ban kylli ka long: Hato don ne em kata ka jingpynsngewphylla ne jingpynsngew-thymmai ha ka? Lada ka don te ngi lah ban ong ba kata ka bynta jong ka *Art* (literashor, musik, jingalrong-dur ne jingohdur) ka long 'romantik.'

Ka bor-mutdur ka lah ban ngam shaduh ki jingshisha ka longrynieng, ki jingshisha bajunom, haduh ba ka dohnud briew ka kyndeh da ka jingsngewmyllung. Hynrei wat la katta ruh kan ym long 'romantik' lada kam mih kata ka jinglong phylla (strangeness) kaba tap lin kum ka umsaw ia kita ki jinglong ba-ju-tip, ba ju iohsngew, ba-ju lohi. Ki sawangka ki Krik hyndai, ki ngam shaduh ki mala ka jingim bad ki lathuh shaphang ka jinglong ka kupar ne ka nusip briew bym lah pu'e ha kata ka rukom haduh ba ki pynkhih mynsiem ia ki nongpelt. Hynrei ngi khot ia ki ki 'klasik' namar ki ktah tang ia kiei kiei kiba ngi ju tip ju loh-sngew bad ju iohi, ia ka jingia, d jingty'fun jong ka pyrthel marlang hi baroh shi tyllup kumba ju lap baroh u jaidbynriew, ban la kiei kiei kiba long phylla tang jong u shimet marwei marwei, ki jingsngew-phylla ka mynsiem u marwei. Lada phi wad ia ka 'romantik' phai sha ka filosophi u Plato ne ka jingnguh mane biel phylla u Wordsworth ia ka Marang

Ka jinglongphylla ne ka jinglongpher ka long ka tynrai jong ka 'romantik.' Hynrei don bun ki lynti ba laiam sha lewduh, don bun ki lynti ban wanrah ia kane ka jinglongphylla. Ka jingphai-dien biang sha ka Mariang ka long kawel ka lad ban wanrah ia kane ka jingphylla, tang ba ngi del ban husiar bha ia ka jingpyndonkam ia kane ka ktien. Lada ka mut ia ka jingphai-dien biang sha kita ki jingsngew ka dohnud bad ki jingsngewtynnat ka mynsiem ia kiba ia pynkulmar da ka jingdon palat eh ka jing-nang-jingstad (intellectuality), kata te ka biang. Bad kane ka jingphai-dien ka mut ka jingphai-dien sha kita ki borka dohnud, kumba ong u Phareng: "to dream dreams and see visions," ka jingphai dien sha ki 'romance.' Hynrei kane ka jingphai-dien kam mut satta sha kane ka marlang ba ngi iohi ba mih ki jingsngew bym don jingphylla eiei ha ka.

Kawel pat ka lynti ka long da ka jing pynpaw-lade ne 'subjectivity.' Da kane lah ban khem ban khafot ia ki jingmut kaba mon ban wanrah ia ita i jinglongphylla, Ki jingmut jingpyrkhat barleh bad ki jingsngew ba jylllew long ka Dohnud ki long ki par bashisha na kiba ngi lah ban tih ia ki mawkordor baphyrnai khrik khrik jong ka 'romantik' naba hangne kein ki rieh syrtap syrtap kita ki mala bah ba suitrong ia ka jingojm u briew. Na kata ka daw baroh ki myl'ung 'romantik' ki ju long *subjektip* ne pynpaw-lade. Kane ka ktien kam pat biang ban batal ia ka jingmut balar jong ka 'romantik.' Kumno yn batal ia ki jingrwai-thma u Scott (bym long 'subjektip), kumno ia kito ki jingrwai u Keats, u Shelly, u Wordsworth ne u Coleridge kiba long *objektip*?

Ka Mynnor ruh ka long ka lad ban pyn'ong 'romantik' da kaba ka wanrah ia ka jinglong phylla lyngba ki riam-ki-belt, kidur kidar, wat ka pyrkhat-pyrdain u nonghyndal. Ka jinglong lalt-luld (liberalism) kaba mut ka jingkhaym kylluld ki jingmut jingpyrkhat ban ia kaba khim ba teh ia ki da ki aia ki kanun, ka lah ruh ban wanrah ia ka 'romantik,' hynrei kane ruh kam lah ban batal lut ia ka jingmut

ka ktien 'romantik.' Kumjuh ruh ka jingkyawd rwei (lyricism) kaba pynl shai kdar ia ka jingpyndonkam ia ka bor-mutdur—kane kam lah ban batal lut ia ka ktien 'romantik.' Kam lah ban lathuh ia ngi kumno kata ka bor ban kynud rwei ka mih bad ruh ia ka jinglong jong kata ka jingrwei, bamih.

Kumno pat ka jingbatal u Pater shaphang ka 'romantik' U ong ba ka long : "The addition of strangeness to beauty." Ngin pdiang ia kane ka jingbatal namar ka thew sha kajuh ka tynrai ba ngi ia iatwad : Ka Jinglongphylla.

Khatduh, Ka Jinglongphylla ka long ka tynrai kaba batal lut ia ka jingmut ka ktien 'romantik' bad na ka mih ki shaat bapher bapher ka bor u Wordsworth ban pynphylla ia kiei kiei kiba ju lap ju shem, ka bor u Coleridge ban pynplie pynsgewthuh ia ki maia, ka bor u Shelley ban lohi ia ki maia, ka bor u Keats ban bang palat liam ia ki jingitynnat ka Mariang, bad ka 'art,' ka jingkyndeh jagkhih-mysiem u Byron—baroh ki lam sha ka jinglongphylla, bad kane ka long ka tynrai jong ka jinglong 'romantik.' Ka sah ha ngi ban peit, ban pule, ban bishar ia ki mylung jong ka Thoh-ka-Tar U Khael, ki long kumno.

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Don na ki nong-pule ki ban lyngoh ia kine ki jingrwei. Ki long ki jingpyrshang jong nga ha ka dur ka dar ka 'Modern Poetry' bad ka 'Style' hi ruh jong ki 'poetry' u Phareng ha kine ki por ba nynth. Nge lah ha ki nongpule ban bishar hi. Ki long tang hi namuna jong ki poiri babun jong nga kiba, lada u shai u is'nei ngan sa pynmih ha ka dur jong kawel ka kot.

## Jingkynmaw

Ki kjar barit bapashat ba kynjat  
Ha pneh I Mei ;  
Ki kti baihat batan ;  
Ki ktien :  
Ku—ku—ke—ke  
Lu—lu—le—le.  
Ki kti'basnoh skhem triang  
Ha 'dong jaiih-sem I Mei ;  
Ki kti barit bathap ki kti baheh ;  
Jingleh phoi  
Ha kyndong ;  
U dieng sympat ;  
Ka iam,  
Ka khroh.

'Tien sneng bakhlem thait ;  
Ki ryngkang man ka sngi ;  
Ummat kt hang bajaw,  
Ummat kmen batuid ;  
Phuhsamrkhie ;  
Jingdiaw.

Nga ieng ha la ki kjar—  
Mei, nga tieng,  
Btin ia nga,  
Dwai na ka bynta jong nga  
Dwai.....

## Jingshai

Jingshai bapasiaw  
Ka tap ia pyrthei  
Kom 'nai khatsaw  
Ha dohnud hamatieng.

To shai, to shai  
Ba ngin nang shai  
Ba ngin nang ieit  
La Ri la jong.

## Ka Step Tlang

DUM !  
Jingkyngjat shai !  
Madan kynphad thah !  
Ka lyer khriat ;  
Ha ing ki kjar khriat ;  
Ka khriat suda. ....  
Ka step ka Tlang Ka Jingim  
Ka Khriat jong ka Mynsiem  
Ki kjar bakhriat ki bathait  
Jingkyngjat shai ka LAWEI  
Ka wan ban pynsyaid  
Wan wan wan, to ale wan.

# 'Ki Kjat Sngi ba Phyrnai hadien U 'Lapbah'

— Webster Davies Jyrwa

1

Ka 'Ei kyrthep ha teng ka wan,  
Ka tyllap kum ban jah mynsiem,  
'Eriong, 'Lap'bah, kumjuh ki ban  
I'u brier ha pynthia ka jungin  
Ko lok baieit wat tieng wat swai  
Kine ia phi ban klap wat shah,  
Ki don ki kjat sngi baphyrnai  
Barabor hadien jong u 'Lapbah.

2

I Mei I Pa kim reh marwei,  
Ki lok lehse na phi kin jngai,  
Phin peit lade phin sngew synci,  
Ummat ki tlör ki tuid khlem wai.  
Pynch la jingmut, shad bad rwai,  
'Shan skhem la ryndang, khlich to rah,  
Don snui rupa ba shat phyrnai,  
Wat la hapdeng jong u 'Lapbah.

3

Ka tan ka khum teng teng ka ban  
Ia jinglong brier ha pyrthei sngi,  
Jynjar, khulai, kumjuh ki wan,  
Ym don lynti ban lait na ki.  
Ha kum kine wat lwait ne btai,  
Ia plu ban tyllap hei ! wat shah,  
Ki don ki kjat sngi baphyrnai,  
B'abor hadien jong u 'Lapbah.

4

Ki um bashlei ki tuid kyrthuh,  
Umsaw kyrthep ka mareit stet,  
Lyngba ban jam ki kjat ki kiah,  
Ym don jaka, shano 'phin phet.  
Kane kein lok, kynmaw kyndiang,  
Ba ia kumne shisien phi shah,  
Kjat sngi phyrnai don ha shiliang  
Ynda phi klan lyngba ka wah.

5

Ha met ba tap dumong bau ben  
Marwei phi tur tarç ruina,  
Jlung Jlung - jlang jlang hano phin kren,  
Marwei phi khil phi ud pisa,  
Ha ia babian kan wan jingshai  
Lok kynmaw wat klet ia kata,  
Ki don ki kjat sngi baphyrnai  
Hadien ka met iong bakynsha.

6

Ha jingthali pang, ka sul ka thar,  
Lyngba ki khulip mat ba btai,  
Jingmut ka shad - ka ngam ka par  
Shaduh shano - ym lah batai.  
Ko I ok ym myntoi phin khulai,  
Da jingjai-jai mynsiem to shah,  
Ki don ki kjat sngi baphyrnai  
B'abor hadien jong u 'Lapbah.

## "U Sohsyiem Kynsai"

— E. Weston Dkhar.

1

Haba Marang ka thinu kilan,  
Ba un nangkiew  
Bad b'un tip-brier,  
Haba ka khun ka mur wandur,  
B un trei ka kam bakhrav bashlun;  
Haba ka thrang naduh dohnud,  
Ban sei sohsyiem ba kynsai lut:  
Ba pyrthei kan pyrtto iaron,  
Peitthuh kumno ka khniot'ka'shoh,  
Da kti ba-khlain ka pynjara;  
Ba thylliej briew kam lah batai;  
Haba ka jied kynsai pura,  
Ka shniah ka stah wandur pura,  
Ka phuang janai, ka sntn nyfla—  
U khik w khyndew, ba ka sngewthuh,

Dohnud ka pait, ka kyan peit-thuh,  
 Tyngeh ka khun, pynban um khein,  
 Syrdoh ka loit, shathong ka pein,  
 I'u ba ka mon ban pyndonkam,  
 Na ahor bah ka piam ka tam,  
 Bun sei bor bah, ka mon ba jwat,  
 Ka tip balei ia u Ka wad.

## 2

Haba ka kwah ban pyndonkam,  
 Ka pynkyndeh—  
 Ka tied tyngeh,  
 Ka khreh ka khuu shu jarawain:  
 Shaka lawei ba un tynghain;  
 Ka shut ka khud ka tem b'un mlien,  
 Ki pad jingstad ka thew ka shin;  
 Na tlong dohnud ka kwah b'un nang;  
 Ban san rangbah Sohysiern kynsai,  
 Haka lawei ba un phyrnai,  
 Suki ka khreh da jingsianti,  
 Ka shoh ka dai kam ju aili.  
 Ha jingpaitlieng, ki shkor ka sam,  
 Ha jingduk kdew u da tasam,  
 Ha apora bynniew ka phon,  
 Kumne ka sleh, ka shap ka shon;  
 Hala thapniang jingstad ka kdup,  
 Hapdeng ki dew ba wan taplup;  
 Ka sei ki sap, pyrthei ban paw,  
 Na khuin ummat i upa ki jaw,  
 Wat la ka shop ka tnanng marwei,  
 Ko mawlynnai phi don haai?

## 3

Haba ha khing u shoh sauthiah,  
 Ia u ka tied  
 Ba un kyndit,  
 Ha jingrangli u shong dukhi,  
 U ud bynniaw 'Ko pap sepsngi !'  
 Khnang ba khubor n'u Blei kan sam,  
 Bad ba ka lah ia u ban lam;  
 Thik ka hikai, biang biang ka btin,  
 Teh ba u ur ka it ka shin;  
 Ki jingpyrkhat bakhraw ki puh,  
 Wat la ka jwat ba un sngewthuh,  
 Bor jingiai-shah ha krung ka bsap,  
 Ioh ba nongshun ia u ki lap,  
 Ka btin husiar ba un nym hap,  
 Wat la ki speh nongshun ki ap;  
 Ha khmih jingthmu-lypa barieh,  
 Lyngba syrtap ba la buh-rieh,  
 Ah ! ki kut ka jingshem phang !

Namai jong u la buh kyrpang,  
 Ba un pei-ba ki jingjy'lieu;  
 Bad ki syrtap ka dohnud briew,  
 Nangne sha jrong un thwat ban kiew.

## 4

Haba mariang Sohysiern ka sei,  
 I'ba nylla,  
 Uba phylla,  
 Lyngba ki btiap raieh ka phrang,  
 Un iaed ha ban da pie um-ksang;  
 Ka thong ka jingkhoh ba sha neng,  
 La btuit, lynt r lynti ka sneng,  
 Tynjuh tarajur biang pa biang,  
 Ka tied ka ther halor u rniang,  
 Haba ka kwah U Syiem ban sei,  
 Bad dulan bneng ia u ban tei—  
 Da kti ba eh ka kilan met,  
 Wat la u jrem un mareh sted;  
 Da 'tien pyntngen ka syrpai jai,  
 Lyngba ka miet ka ai jingshai,  
 Haba u dum jingmut hi wit,  
 Ia u kam koh, ka nang khyrwit;  
 Haba teng teng u noh mynsiem,  
 Ha ki sohsat syrtap jingim;  
 Jar Jar ka ken pasiaw ka khroh,  
 Jingkhoh ka thong dei ban kynjoh,  
 To kieng atiar, syngkai panpoh.

## 5

Haba Sohysiern kynsai ka sei,  
 Uba pura—  
 Uba shisha,  
 Ka mon ba jwat b'la sain nylla,  
 Ka bor lade ba tem jingshla;  
 Ka btin jai jai, ka khroh lynggai,  
 Ba mynsiem swai ka nang ban rwai,  
 Ban ther tyngeh sha kut ka thong,  
 Mynsiem ba lwet ka rah sha jrong,  
 Ka buh ka khlaw ba un shyrti.  
 Ri shyiap ba-ia' hym kot iohi,  
 Mynsiem bashlui, shaphrang ban tai,  
 Bunsien u-ur, na trai b'un pur,  
 Kumta u sain Sohysiern kynsai,  
 Ha snieh pyrthei ba un phyrnai,  
 Ka phrang shuh shuh ba un sngewthuh,  
 Ka pakhang-lum khnang ba un puh,  
 Jingjied bakhthang u hap ban jied,  
 Ryngkat ka ieng bad rangdajied,  
 'To kiew sha klier ne ngop sha thwei—  
 ka ong, 'Kam pher la sah marwei,  
 Napdeng kine men jied kawei.'

6  
 Haba ka kwah ban pynleh-ram,  
 Ka pyntyrsain—  
 B'un kyllon jrain,  
 Jingiati-lem ka pyntyndep,  
 Ha ki jingriam ba un ur klep :  
 Ka jingshemphang ka tied pynpra,  
 Ka bsap ki buit sianti thawsha,  
 Ba un kiew-skong h'u 'langty.li,  
 Kat shaba phai un kwit lynti  
 Ka ai jingstad ban pynlamwir,  
 Hapoh ki thwei dum un iaid-wir,  
 Un sliah pynpra ka jingshusha,  
 Un piam ka ahor bah kynsha.  
 Kum sim lai-dieng un shang makia,  
 Ka bishar hok ka lwet phai'i,  
 Haba ka suk ka synshai khlain,  
 Da jing-awria u shad talain,  
 Haba ki lok ki shem jinghla,  
 U bsuh ka bih ban pynbakla.  
 Irat sha niamra jinglehrain,  
 Ka jingbishni kan dong kan-dain,  
 Dohnud kan pait da ei un spain.

7

Syrtap maian la ngim peha,  
 Kum 'Jang-maliah 'tare ruma ;  
 Ynda ki kjat ki p'lung ki phler,  
 'Nam-brap runar jingim ki shai ;  
 Mynsiem bashlur ka rah sha jrong,  
 Ka spain ka teh ki kjat ba mong :  
 Mynba ha tmier ka riat sham sham,  
 Ba la kut lad shano ban jam ;  
 Haba marwei phi ud phi iam ;  
 Haba nusib sha sniew ka lam,  
 Bor-bah na neng ka wan ban tan,  
 Da kti ba-khlain ka thnah ka shan.  
 Ba phin kyllon horkit hordang,  
 Ha U—ka kabu ba kyntang,  
 Haba jingshahjup ki byrngem,  
 Ki kti hasbun jong ka phin shem,  
 Mynba ka ri ha jinglong mraw,  
 Kynji baskhem ka bthat ka law,  
 Haba lynguh ka kyan ka'shla ;  
 Ka sei ki 'riew ieit ri nylla ;  
 Ia la jingim ki kloi ban pha,  
 Duwan jong ka ki ai sngewbha ;  
 Kumne Sohysiern ka sain wandur—  
 Ka sei ryngkew ki 'rang ia-tur,  
 Ba ka pyrthei ia'u kan tip,  
 Ka nam ba-im junom kam lip-

Lynti jong ka kiba phylla,  
 Pynban ngim lah ban iaid bakla,

In humble salute to  
 U MONDON BAREH!

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# KA POLITICAL SYSTEM KI KHASI KAT KUM KI JINGTHOH JONG U DR. H. LYGDOH — KI BAKHRAW BAD U SYIEM

*Kane ka dei ka Jingkren jong u Bak L. G. Shullai ha ka Symposium  
ha ka 5 tarik November 1977 (Saturday), ha Khasi National  
Durbar Hall, Shillong ba la pynbeit da ka  
"Syngkhong Kyn'iew Ri"*

Ka subject ba la buh la nga ban kren  
ha kane ka por ka long shaphang "*Ka  
Political System ki Khasi kat kum ki jingthoh  
jong u Dr. H. Lyngdoh*". Shuwa ba ngin  
la laid sha khmat to ngin la shai shuwa  
la ka jingmut jong ka ktien "Khasi". la  
ka bri jong ka jaidbynriew Khasi la shu  
khot lyngkot ka "Ri Khasi", bad kane ka  
"Ri Khasi" ka kynthup bun tylli ki Hima.  
Ki trai jong kine ki Hima kim dei ki Syiem,  
bad kumba ong u Myllung Soso Tham—

"U Syiem kam pher la dei u Maw,  
Ka Hima kit u Rit u Khraw".

U Dr. H. Lyngdoh ha ka jinglam-  
phrang ha ka kot jong u, KA NIAM  
KHASI u ong "Ka kyrteng 'Khasi' ka  
kynthup ia ki Khasi barah—ki Khasi ne  
Khyndram, ki Pnar ne Synteng, ki Bhoi ki  
War bad ki Lyngngam". Kat kum ka jing-  
thoh u Dr. Lyngdoh ka paw ba ki Synteng  
bad ki Khyndram kim dei ki Jaintia. Ka-  
ne ka paw ha kawel ka bynta jong ka jing-  
thoh kaba dei shaphang ki Syiem Synteng  
ha ka page 60 jong ka kot KI SYIEM KHA-  
SI BAD SYNTENG. (Second edition—  
1966) ba la thoh—"Ynda u Syiem Rudra  
Singh u lohsngew ba ki Jaintia, ki Syn-  
teng bad ki Khyndram ki la ieng tyngeh  
ban laleh pyrshah ia ki, u la phah shipai  
mar mar shaphang Synteng, ryngkat bad  
ki paw hajar ki shipai kiba la don lypa ha  
Degera hapoh ka jinglam u Burha, Go-  
hap". Ka don ka jingwal ba la ju, rwal  
bha mynta ha nongkyndong, bad ha sor:  
"Khyndram, u Pnar, u Bhoi, u War  
U dei u Paid Khasi ba lar".

Katel ka jingwal ka jong ka jingwal  
jong u Bahit E. Brektis Roy Wanswett.  
Haba rwal la katel ka jingwal ym lah  
khiam da kymam "la kiel-kiel kiba la,

lah la bad kiba la la. Nangta ban  
pyrkhat ia kiel-kiel kiba la bad ba dang  
jia. Nangta bun mut dur ia kiel-kiel kiba  
yn ia bad kiba yn sa la. To ngin la phai  
khyndlat sha ki por ba la la leit. Hadian  
ka ka jingpynryngkang par la u Syiem Tlot  
Singh jong ka Hima Khadsawphra sha  
Dacca ha ka snem 1833, ki phareng ki la  
sdang ban lum ban lang shi jaka la ki  
Hima Khasi (Hima Nongstoin, Maharam,  
Nongspung, Jaintia, Khyrim, Langrin,  
Khadsawphra, Sohra bad kumta ter-ter).  
Ha u bnai February jong ka snem 1835 a  
thung ia u Col Lister kum u Political  
Officer bad ka headquarters jong u ka la  
long ha Sohra Kawel na ki kam ba ki  
Phareng ki la leh, ka long ban dkhat noh  
la ki jaka thor jong ka Hima Khasi bad  
ban pynlong "British Areas" ia ki, namar  
na kine ki jaka thor ki Phareng ki loh jing-  
myntoi shibun. Ka jingleh kaba paw  
tyngkrein ka long ka jingdkhat noh ia ki  
17 (khadhyinniew) tylli ki shong, ba la ju  
khot "Jaintia Pargana" jong ka Hima  
Jaintia (ba la lu tip ha ki por ba kham  
mynshuwa kum ka Hima Sutnga). la  
katel ka Jaintia Pargana la pynlasoh noh  
bad ka Sylhet District. Ki Phareng ki la  
ong ia u Syiem Rajendra Singh ban leit  
shong noh sha lum, bad long Syiem tang  
ha ki jaka lum jong ka Hima Jaintia.  
Hynrei u Rajendra Singh um treh, bad u  
la shu shim noh da ka "pension" ha ka  
dor Rs 500,- shi bnai. Kumta la ka jaka  
lum jong ka Hima Jaintia ha ka snem  
1835 la pynlong "British Areas" bad khot.  
"Jaintia Hills". la ki Hima Khasi bad  
bynta jong ki Hima Khasi ki ba kylla "Bri-  
tish Area" la kynthup lang bad pynhap  
noh hapoh kawel ka District ba la khot  
"Khasi and Jaintia Hills District". Ki  
Hima Khasi kiba ym shym kylla "British  
Area" kim shym hap hapoh ka "Khasi

& Jaintia Hills District. Ka long kaba donkam shibun ban ioh pule ia ka Notification kaba ia dei bad ka jingpynglong ia ka "Khasi & Jaintia Hills District".

Ka Hima Jaintia, kaba long kawei na ki Hima Khasi kiba kham pawkhmat, ryngket bad ki khun ki hajar jong ka Hima kim hap ban kit khlieh ei-ei ia katei ka jingleh jong u Syiem Rajendra Singh. Ha ka jingshieha u ia dei ban ia syllok shuwa bad ki khun ki hajar. Kumta ha ka snem 1880-82 ia khie ka thma ha ki jaka lum jong ka Hima Jaintia bad u nongialam ba pew khmat u dei Kiang Nongbah. Ia kane ka thma, ki Nongphiang lane Khyndram, kata ka mut ki Khasi kiba shong ha ki madan lum ba hapteng (Central Plateau), ki khot ka "Thma Synteng" namar ki Nongphiang lane Khyndram ki sin "Synteng" ia ki Khasi kiba shong ha ki madan lum mihngi (Eastern Plateau). Ki Phareng ruh ki pyndud lang ia kane bad shim kabu ruh ia kane ka jinglasin na ka bynta ban bit ia ka jong ka synshar ka khadar. U Dr. Lyngdoh te ha ka jingthoh jong u kaba dei shaphang ka Hima Jaintia lane Synteng (lane Hima Sutnga) kumba ki khot ha ki por k ba kham mynshuwa) u ong ba ka Hima jong ki Sylam Synteng hyndai ka long ka bynta jong ka Ri Khasi kaba shaphang mihngi. Ka paw ruh na ka jingthoh jong u ba ka Hima Sutnga (lane Hima Synteng) ka ia long nyngkong kaba rit hynrei hadien ka kot shatei haduh ki them jong ka wah Bramaputra bad shathie haduh ki pynta ka wah Surma. To ngin ia iehnoh shuwa shaphang kane. Lada ka long ka Hima Sutnga lane Synteng lane Jaintia ngi ia mut shi ia kajuha ka Hima. Kine ki lah ban long tang ki kyrteng kiba shu ia khot ne ia sin ne ia pyndonkam na kawei ka por sha kawei pat ka por. Bad katba ia tir, ki longshuwa jong ngi ki long kiba shongewytnad ban sin briew. Ka kyrteng "Synteng" bad ka kyrteng "Khyndram" ki long ki kyrteng sin. Ia ki Khasi kiba dang bud pyrkhing ia ka dustur Kitkhih/Behkhih ki sin ki "Synteng". Ia ki Khasi kiba ym da bud pyrkhing shuh ia ka dustur Kitkhih/Behkhih ki sin ki "Khyndram". Lada ia phai pat sha ka jinglong ka jaka ka puta

(physical feature), ia ki Khasi kiba shong ha ki jaka kiba khamriat ki sin ki "War". Ia ki Khasi kiba shong ha ki jaka kham lum khlieh madan (table land) ki sin ki "Pnar" lane ki "Dkur" lane ki Nongphiang". Nangta pat ia ki Khasi kiba shong ha ki jaka kham madan khlieh thor ki sin ki "Bhoi." Ki Khasi kiba shah sin "Pnar" kim kham kiar ban khot ialade ki "Pnar". Hynrei ki Khasi kiba shah sin "Dkur" lane "Nongphiang" lane "Khyndram" ki kham kiar ban khot ia lade da ka kyrteng sin. Ki Khasi kiba shah sin "War" ruh kim kham kiar ban khot ia lade ki "War".

U Sahap Cantile (uta u Deputy Commissioner uba ia thoh ia ka kot "Notes on Khasi Law") u ia ioh jinglarap shibun na kito ki Khasi kiba ym da bud pyrkhing shuh ia ka dustur Kitkhih/Behkhih, kiba shah sin ki "Khyndram." Kine ki Khasi kiba shah sin "Khyndram" ki khot ia lade da ka kyrteng tral, ki "Khasi," katba ia ki Khasi kiba dang bud pyrkhing ia ka dustur Kitkhih/Behkhih ki khot da ka kyrteng sin ki "Synteng."

To mynta ngin ia phai sha ka subject "Ka Political System jong ki Khasi kat kum ki jingthoh jong u Dr. Lyngdoh." Kaba nga kwah ban buh bad ia syllok lang hangne ka long kata ka bynta kaba ong kumne: "Hapteng ki kham te, ki Bakhrav ki long ki tras hima, bad ka jait Syiem ka long ka jingpynglong jong ki." Ia kine ki kyntien lah ban shem ha ka jinglamphrang jong ka kot u Dr. Lyngdoh KI SYIEM KHASI BAD SYNTENG. Shuwa ban ia kren shaphang kane ka subject, te sngewdonkam ban ia kren kyllum khyndai shaphang katei ka kot. Katei ka kot ka kren ka khana shaphang ki Syiem Malinglang, Syiem Synteng (lane Sutnga) bad Syiem Mylliem. Nangta shaphang ki Syiem Sohra, Nongkhilaw (lane Khadsawphra), Nongspung, Maharam, Nongstoin, M, riaw, Rambrai, Mawiang, Nobosohphoh, Mawsynram, Langrin, Bhowal bad Malaisohmat. Ki Phareng kum ki nongsynshar mynder (Imperialists) ia sngewthuh bak'a, bad laleh ruh kat lah kat lai ban pynngewthuh

bakla, (khamtam ia ki nongtrei kam Sorkar) ba kito ki Khasi kiba shah sin "Synteng" kim dei ki Khasi Kane ka jinglaleh ban lai pynsngewthuh ka ia dei dur bha bad ka buit synshar jong ki ban pynpait bad ban synshar, kaba ki khot "Divide and Rule." Ban laleh pyrshah ia katei ka buit synshar ki Phareng, khamtam ha ka snem 1938 shuwa ban khie ka thma bah kaba ar ha ka snem 1939) ka long ka kam kaba eh shibun. Ka snem 1938 ka dei ka snem kaba khraw tam bad ba phyrnai tam jong ki Phareng. Bad dei ha katei ka snem 1938 ba u Dr. H Lyngdoh u la pynmih ia katei ka kot ba la jer kyrteng KI SYIEM KHASI BAD SYNTENG Nduh ka snem 1939 ter ter (hadien ba ka khlo ka thma bah kaba ar,) suki-suki ka jingkhraw ka ia nang hiar nang hiar bad ka jingphyrnai ka ia nang lip nang lip. Ki Phareng ki ia sdang ban pynjynsur ia ki saikhum saiteh, namar ki sngewthuh ba ka por kam s'em shuh ba kin hap ban mih noh. Nalor ba u Dr. Lyngdoh u dei u nongtrei kam Sorkar, nalor ba u dei u Member of the British Empire (M. B. E.), bad halor kitei ki jingshisha, ym lah khlem da pykut nia ba ia ka kot jong u Dr. Lyngdoh ba la pynmih ha ka snem 1938, yn jin da la lah ban jer heit ia ka, KI SYIEM KHASI lada la pynmih ia ka ha ki snem kiba kham hadien.

Te ehse mynta ngi la kham ia shai ia ka jingmut jong ka ktien, "Khasi" kaba don ha katei ka sentence, "*Ka Political System ki Khasi kut kum ki jingthoh jong u Dr. H. Lyngdoh.*" Kumba nga la ong, ka subject kaba nga la jied bad buh ban ia syl ok lang bad phi hangne ka long shachang ki Bakhrav bad shaphang u Syiem bad ka jait Syiem Ha ka Hima Khasi, u Syiem am long u Nongsynshar lane Nongkhadar lane Nongshar. Ki Bakhrav ki long ki trai hima. Kumba ban bang ia ka juh, u Dr Lyngdoh u ong "Hapdeng ki Khari te, ki Bakhrav ki long ki trai hima, bad ka jait Syiem ka long ka jingpyn'ong jong ki". Ha kawei ka bynta jong ka jingthoh jong u, ha kaba u ai ka jingthoh jong u, ha kaba u ai ka jingkynthoh halor ka kot KI SNGI BARIM

U HYNNEW TREP, u Dr. Lyngdoh u ong "U Syiem u long ka kmie, u Bakhrav u long u nongri ia ka jaid Syiem; bad ka Hima ka long ka jong u khun u hajar".

Na ki jingthoh jong u Dr. Lyngdoh ym shem ba don ka jingong kaba tikna haduh k tno ngut dei ban don ki Bakhrav ha ka Hima. Ka paw ba jingbun jong ki Bakhrav ka shong ha ka jingbun jong ki "Kur" kiba la ioh ia ka kyrdan ban jied bad phah nongmihkhmat (ba la ai nam "Bakhrav") sha ka Dorbar jong ki Bakhrav ka Hima. Ka "Kur" kaba ioh ban jied bad phah nongmihkhmat (Bakhrav) sha ka Dorbar ki Bakhrav ka dei kata ka "Kur" kaba lah ban pynmih bun ki 'rang kleng wait kleng stieh. Teng teng don ki "Kur" kiba duh noh ia kane k. l. rdan namar ba ki la kylla long kiba rit paid palat ha ka Hima, ne na ka bynta kano re kano ka daw, bad ha ka jaka jong ki, kiwei pat ki "Kur" ki ioh ia kata ka kyrdan. La iathuh ba ha ka Hima Khyrim, ki Kharumuid ki la mih pli ha ka jaka ki Synrem Nalor kaba mih pli, ki don ki "Kur" kiba ioh ia katei ka kyrdan, haba ka Dorbar jong ki Bakhrav ka la sngewbit bad ibit ban ai. La iathuh ba don bun ki "Kur", na kawei ka por sha kawei pat ka por, la kynliw sha kata ka kyrdan, kum ki Kharkongor, ki Synteng Nongdhar (lane Dhar) bad kiwei kiwei. U Dr Lyngdoh u ong "Ki iathuh pateng ba kita ki Bakhrav kiba la seng ia ka Hima Shilong bad kiba la tang jait Syiem Shillong ia ki khun ka Pah Syntiew ki long ki tymmen ki san jong ki lai Kur kiba don ha kita ki por sawdong ki thain jong u Lum Shillong. Don kiba iathuh pateng ba kine ki Lai Kur ki long ki Myliemngap, ki Walang bad ki Kharbah; bad hadien, ynda la phet noh ki Walang, ki mihbteng ki Sohtun; bad, ynda la lapduh ki Kharbah, ki mihbteng ki Kharkongor. Don pat kiba iathuh pateng ba kine ki ki Lai Kur ki long naduh ba sdang ki Myliemngap, ki Sohtun bad ki Kuralang. La kumno kumno, u nongmihkhmat jong ka jait Myliemngap u long haduh mynta u Lyngskor ne Myntri Rangbah jong ki Syiem Nongkrem mynta". Na kine ki jingthoh jong u Dr Lyngdoh, kam da shai



bha la ka Dorbar jong ki Bakhrav ka kyn-  
thup tang uwei uwei u "tymmen ne u  
san" na kawel kawel ka "Kur" ne ka  
kynthup ar ne lai ne kham bun "ki tym-  
men 'ki sah" na kawel kawel ka "Kur".  
Shuh-shuh donkam ka jingpynshai hang-  
ne, namar la thoh "u Lyngskor lane u  
Myntri." U "Lyngskor" te um dei u "Myn-  
tri Rangbah," lane u "Prime Minister"  
bad u "Syiem" ruh um dei "Raja" ne u  
"King". Ka ktien "M/ntri" ka dei kaba  
dang shu rung shen ha ka lypung sain  
hima u Khasi, hadien ba wan ki Phareng  
bad loh bat la kata ka bor kaba ki khot  
"Paramount". U "Syiem" um dei u  
"Raja," bad ki "Bakhrav" kim dei ki  
"honourable servants of the Raja".  
Ki Bakhrav kim mane, hynrei u  
Sylem u mane ha ka jingpynlai bad  
jingsneng jong ki Bakhrav la kane  
ka bynta u Dr Lyngdoh imat u iaid iaid  
bad um da kwah eh ban da tai bha loh  
kum pynmong ia ka Sorkar Phareng ha  
kito ki por.

Ka iktiar bad kyrdan jong ki Bakhrav  
bad jong ki khun ki hajar jong ki Hima Khasi  
ha ka por synshar Phareng ka la nang  
hiar nang hiar, katba ka iktiar bad kyrdan  
jong u Syiem ka la nang kiew nang kiew.  
Ki Phareng ki shim ba ka jing ateh ku ar  
hapoh kata ka "Subsidiary Alliance Sys-  
tem" ka long bet tan j hapdeng ka Sor-  
kar Phareng bad u Sylem. Shaphang ka  
jingsniew jong ka "Subsidary Alliance  
System" la kynthoh ruh ha ka "London  
Times" ha ka snem 1835 kumne : "It  
has been well said that we give these  
Princes power without responsibility".  
Ha ka snem 1950, ha kawel ka jingthoh  
shaphang ki "Indian States" ha kaba la  
dei bad ka "Subsidiary Alliance System"  
la thoh kumne : "To the unscrupulous  
political adventures the system provided  
a happy hunting ground for exercising  
'power without responsibility' and playing  
havoc with public funds". Ki Phareng ki  
la leit, ka por ka la dei ban pyndon Syiem  
biang ha kito ki Hima Khasi kiba la duh  
Syiem da ka jingleh donbor bad thombor  
jong ki Phareng. Nangta pat, ha kajuh  
ka por, ha ki Hima Khasi kiba dang don  
Sylem, ia ka iktiar bad kyrdan jong u

Sylem la dei ban "examine" bha loh ba  
kata ka iktiar bad kyrdan ka shu sa' kum-  
juh kumba ka long ha ki luk synshar Phar-  
eng kawel na kiba kham paw eh ha ki  
luk synshar Phareng ka long ba la ka  
Dorbar Hima la niat shadien bad la  
u Sylem pat la tan shakhmat. Bad  
snegw kum ban kyllit—

"A Dorbar Hima Khasi,  
Hangno sha pha don mynta ;  
Ha jabien u Khun ka Ri,  
Ne la pha la khein thala ?"

To mynta ngin la pha sha kawel ka  
jingkyllit. Baler ba donkam ia u Syiem  
ha ki Hima Khasi ? Ka daw kaba kong-  
san kumba la pyni da u Dr Lyngdoh ka  
long ba "u Khasi u sang ban bat ia ka  
nark ka bill, ban pynshong la ka kuna ka  
kaid, ban lum ia ka spah ka phew u ia-  
pduh laptan lane ban shim ia ka mar ka  
mata jong ka Taro ka Shwar bad u Thlen,  
naba kaba leh la kine ka long ka sang  
kaba pynbyrsieh ia la ka iing ka sem bad  
ia la i kur i jait". Ki Sylem ha la ki hima  
ki dei kiba la buh da ki Bakhrav Kum  
ka nuksa. ha ka Hima Sutnga (lane  
Jaintia kumba ki khot hadien), ia ki khun  
ka Li Dohkha la tang jait Syiem la ki,  
Ha ka Hima Shillong, la ki khun ka Pah  
Syntiew la tang jait Syiem la ki. Ha ka  
Hima Shella hyndai, la shim la u Ganga  
Singh na dkhar ban long Syiem Kumjuh  
ru ha ka Hima Mawiang, la leit shim  
ia u Bartap Khan na dkhar bad pynlong  
Syiem la u. Kaba pher hapdeng ki Khasi  
ka long ba ia u Syiem bad ia ka jait long  
Syiem la kyrsan, khnang ba ka byrsieh  
kan ym lah ban ktah, bad ka raibi kan ym  
lah ban hiar ha ki khun ki kelaw pateng  
la pateng. U Dr. Lyngdoh u ong da kael  
kaba teh ia u paidbah (u khun u hajar)  
bad ia ki Bakhrav, ka teh ruh la ka jait  
Syiem. Tangba ia ka jait ba shimti ia  
ka long Sylem te la pynkyntang bad la  
kyrsan ba kin iait na ki katto katne ki  
byrsieh.

Ha ka jingiadei bad ka hiar pateng  
ka jinglong Sylem, u Dr Lyngdoh u ong  
ba ka leit sha ka iing nyngkong pa nyng-  
kong, bad dei kane ka iing kaba long ka  
ling Sylem bad kaba bat ia ka jinglong  
sylem, lane kaba don hok ban pynmih

ia u Sylem longeyiem, bad ka jinglong sylem kam lah ban kynriah na kane ka ling lymda don ka sang ka ma lane ym don shynrang na ka. Ia kane ka jingong u Dr. Lyngdoh te ym engewnang pidiang lut namar katba engewthuh te ia u longbteng ki jied (nominate) ki Bakhrav bad pynskhem (approve) da ki khun ki hajar. Kumba la kdew mynshuwa, ia ki jingthoh jeng u Dr. Lyngdoh la pynmih ha ki por synshar Phareng te lehse don ki jingpynwit kiba khang lad ban thoh kumba dei bad kumba mut. Imat ha ki por synshar Phareng ka la don ruh kawei ka rukom pyrkhat kaba la loh rung ha ki jingmut jingpyrkhat u Khasi, bad kata ka long *"The King is dead, long live the King."* Bad imat dei kane ka rukom pyrkhat kaba dang sah syllal bad pynlong ia ki "framer" jong ka United Khasi-Jaintia Hills Autonomous District (Appointment of Chiefs and Headman) Act ban da buh ia u "Acting Sylem" u ban bteng te ka long Sylem katba ym pat don "Sylem." Ha kane ka bynta u Dr. Lyngdoh u kdew shai bad u ong ba dei ki Bakhrav kiba long ki nonglalam bad ki nongsynshar kiba thung bad kiba tang la ka jait Sylem. Te ka jingkyli kaba mih ka long, yn leh kumno haba ym pat

loh ia u "longbteng," namar ki Bakhrav kim treh ban bat. ia ka nap ka hni, ban shim la ka kuna ka kaid, ban bat la e tangon u lymban, ban lum la ka spah ka phew u iapduh iaptan bad kumta ter ter. Kan don shisha ka jinger lada ka Hima kam lah ban pynmih bak bak la u "longbteng." Ym shym da don eh kana kane ka jingong kaba thikna da u Dr. Lyngdoh shaphang kane, kumno hyedai ki leh katba dang ap ia u "longbteng" ban shimti. Hynrei lah ban mut dur ba kam shim por ban loh ia u "longbteng," namar kumba la pynpaw da u Dr. Lyngdoh ha kawei ka bynta jong ka jingkyrthoh jong u halor ka kot Ki SNGI BARHIT U HYNNEW TREP, u Khasi hyndai u dei na ka jaitbynriew kaba la don ka dohnud tipb'ei, ka buit tipbriew bad ka khilek sam pyrthel.

Ka jaitbynriew Khasi kan don ha ka jingshalong bad jinglyngngoh kaba khraw lada don ki briew kiba kwah ban shu long Sylem bad ialeh ban pynneh pynsah ia ka Hima tang na ka bynta ka jingbit ia lade. U Dr. Lyngdoh u ong "Hynrei hapteng ki Khasi, u briew um lah ban thung Sylem ia lade lane ban seng hima na ka bynta ia lade."

*"With best Compliments :-*

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# Ka Distrik Konsil Naduh Ba Sdang

— *Hollando Lyngdok:*

Ha ka por ba ka um ka sangeh ban tuid, hamar shiteg synnia, haba ka 14 ba 1 ka 15 tarik jong u 'Nai August 1947 ki ia-shem, bad, ki iakhlad, ka Ri India ka la ioh ia ka jinglailtuid. Ka la long. ka khyllipmat, kaba yn iai sah kynmaw, pateng pakit, ha baroh shityllup ka Mei India. Ka pyrthei hi baroh kawei, ka la tip ba ka Ri India ka la ioh ia ka jinglailtuid, bad, ba u sahep, u la aiti ia ka jingsynshar ha ki trai ri. Ki kotkhubor ki radio, ki la ioh khubor phylla, ban pyutip, sha la ki nongpule, bad, ki nongsugap. Ha ri Amerika, nga la iohi, ba ki la thoh bun ki jingthoh ha ki kotkhubor jong ki. Ha kata ka por, nga la don ha ri nongwei. Ha ki rud duriaw jong ka duriaw bah Pasiphik, nga la long u khyannah skul, ha Berkeley, California. Bad, haba jngai na la shnong, ka don ka jingsngewphieng, bad, kumjuh ka jingkyndeh mynsiem, haba pyrkhath ia kata 'a jingjia kaba khraw, kaba la jia ha la ka ri, bad, kaba yn ailad ban saifidur thymmai, ia ka lawei jong ki milian, jong ka Ri India.

Ym lah khlem da phaidien khyndiat, bad, mutdur ia ka jinglong ka Ri bad ka jaithynriew la jong, ha kine ki lum Khasi ba ngi ieit eh. Ngim dei ban klet, ba hangne, ngim shym la don ha kano kano ka por, haka kyrdan ki shahjop ha u sahep. Namar ka jingiakyat bad ki syiem Burma, bad, sa kiwei kiwei de ki daw, ka sorkar phareng, ka la ialeh ban don ka jingiateh-kular bad ki syiem Khasi. Ki Hima Khasi, ki la pdiang, ia ka sorkar phareng, kum ka bor ba halor, bad, kumta, la shim, ba ka don ka jingiateh kular, kum ki paralok. Ka jingmih kaba kongsan eh na kane, ka long, ba ki Hima Khasi, kim ju siew khajna. Kane ka la iehnoh ia ka dak jin haduh kine ki ngi. La shem ba ka long kaba jynjar sat, ban pyrshang ban khrong khajna, da kaba beit, na u paid Khasi. Ka jingsynshar paidbah, toi, ka ieng ha ka nongrim, ba ym lah ban don nongmih-

khmat lada ym don jingsiew khajna. Ka synshar paidbah, kam lah satia ban pynstylun ia ki shalyntem jong ka jingsynshar jong ka, lada ki nongshong shnong kim siew ia ka lut ka sep, lyngba ki khajna.

Ka kyrdan, kaba ki Hima Khasi ki don, ha ka jingia lei bad ka sorkar phareng; lehse ka long kawei ka daw, balei ba u paid Khasi um shym ung satia, bad iatuid lang ha kata ka umbah umsan, jong ka jingieit ri, bad ka jingialeh ban lait noh na ka jingsynshar jong u mynder, bad, kaba la bat ia ka jingmut jong kiwei pat ki nong India, naduh na Ladakh na shatei, bad, shaduh Kenyakumari shathie shatrai India, bad, na ki tduh jong ka Duriaw Bangla jin shaduh ki tmier jong ka Duriaw Arabia. Khyndiat por shwa ba ka Ri India kan ioh ia ka jinglailtuid, ki Hima Khasi, kim don hangno hangno ruh ha ka jingiadai, bad, ka Mei India. Kumta sa mih kata kaba ki ong ka Standstill Agreement.

Ka Constituent Assembly, ka la buh ia ka Sub-Committee kaba iadei bad ka North East Frontier (Assam) Tribal and Excluded Areas, bad, la thung ia u late Shri Gopinath Bardoloi kum u chairman jong kata ka komiti. Ka kam ba la pynshet ha kane ka komiti, ka long, ba kan ai jingmut ia ka rukom pyniaid ia ka synshar-khadar jong kitei ki jaka. Bad dei kata ka komiti, kaba la ai jingmut ban don, ne ban buh, hynriew tylli ki Autonomous Districts, bad ka United Khasi-Jaintia Hills District, ka la long kawei na ki. Kane, ka komiti, ka la ai jingmut ruh ba kawei pa kawei na kita ki hynriew District, kan don la ka District Council. Dei halor ki jingajingmut jong kata ka Bordoloi Committee, ba ka Drafting Committee jong ka Constituent Assembly, ka la pynkhreh ia ka Sixth Schedule jong ka Constitution jong ka Ri India. Ka District Council kaba la seng kat kum ki bor jong ka Sixth Schedule, haba shu peit i kumha ki la don lut ki jingdonkam

bua ioh ia ka kyrdan sorkar. Namar ka don ka legislative ne ka dorbar ki nong-mihkhmat, bad, ki nongthawaiñ, ka judiciary ne ki bor kashari, bad, ka executive, neka bor ban peit ia kaba pyniaid ia ka kam man la ka ngi. Hynrei, hadien, kat kine ki snem, lada ngi bishar bha, ngin shem ba ka don tang ka syngiew ne dur sorkar. Lehse kan kham shai, lada ai da ka nuksa. Ngi ia tip baroh, ba ka masi ka dei ka mrad sawkjat, bad, ba ngi lah ban shna ruh ka miej kaba sawkjat. Mar ia sawkjat. Hynrei ka miej kaba pli te kam don ki reng ban iada ia lade kum ka masi, bad, kam don dud hi ruh kum ka masi. Ko Distrik Konsil, la ka don ka dur jong (ka sorkar, hynrei. kam dei ka sorkar, namar kam don satia ka bor pulit na lade hi. Bad, Kunjuh, ruh, kam don ka hok ban shim na kano kano ka fund haba duna pisa kumba leh ki sorkar jylla, bad, kiba don la ki jong ki consolidated fund, na ka consolidated fund jong ka India.

Ka 27 tarik u Jylliew jong ka snem 1952 ka long ka tarik ban sah kynmaw ia artylli ki jingjia. Ki pateng kiba hadien kin sa rei, kano na kita ki jingjia, ka long kaba kham khaw. Ha Dinam Hall, ha Jaizaw, U.M.E St. John Perry, uba long u Deputy Commissioner, jong ka United Khasi-Jaintia Hills District, u la pynkhamti, ha I Babu Fredishon War, ia ka kam Chairman jong ka United Khasi-Jaintia Hills District Council. Kumta, la kha bad la jer ruh ia ka District Council ha kata ka ngi. Hynrei, ngim dei ban klet, ba dei ha kata ka ngi hi, ha la kha ruh, ia kaba ngi lah ban ong ka 'political awareness ne consciousness, jong u paid riwulum hangne ha ki surek bah jong ka sor Shiljong. U Khasi, uba la long, kum uba shoh syndep ha ka 'lei pynmyllen, bad, uba ym ju isanoh kti mynno mynno ruh, bad, ka Mei India, ha ki kam saiñ hima -sima u la kyndit na kaba iohthiah bad ki samla, kyndei bad shynrang, ki la ia rah lame tong, bad aiti mon sngewbha, ban kem ki pulit ia ki. Ki pulit ki la sdang ban kem naduh Mot Phran haduh Khyndai Lad. Jin haduh sawphew-ar ngut ki la shahkem mot sngewbha. Ka por ka la ih bad dei

ruh, ba ki kyrteng jong kita ki sawphewar ngut yn thoh, bad, buh bha ia ki. Ki la long ki nongmai lynti, bad, kiba la kheiñ-duh, bad kña ia ka MANGA bad, ka MYNTA, na ka bynta ka LAWEI kaba kham bha ia ka Ri, bad, ka jaitbynriew. Ka daw jong ka jingbymhuh, ka la long ki hynriew ngut ki dkhot shuthung, bad ba laingut na kita, ki dei ki dkhar. Khyndiat na kita ki sawphewar ki long, I Bah Bromendro R. Lasso, Bah Hoover Hyn-niewta, Bah Aubrey. H Scott, Bah Victor Passah, Bah Lebanon Kharkongor, Kong Seril bad I Kong Bon. Kine ki argut ki longknie, ki dei ki nongkhaii ha lewduh. Kata ka jingjia, ka la kyrsiew thiah ia ka jaitbynriew, kaba la iohthiah la slem ha lum, la kum uta u *Men Rip*, bad ha kata ka jingjia, ki don ki phniang jong ka jing-san, bad, jingrangbah, kaba la nang btin ter shi ter, shi jam pa shi jam, haduh ba ngin da ioh la ka jylla ba kypfang, ka jylla Ri Lum, bad, kaba ki khot, da ka kyrteng kaba ngam da sngew lmun bad sngewbang eh — ka jylla Meghalaya.

La jied ia U Ma Humphrey Hadem kum u Deputy Chairman, ha ka dorbar kaba nyingkong eh jong ka Council, ba dang shu kha, bad, kaba la iashem ha ka shi tarik U July jong ka snem 1952, ha kaba ki khot ka Old Constitution Hall. Bad, dei ha kata kajuha ka jaka, asngi hadien, kata, ha ka 3 tarik U July 1952, ha la jied ia U Rangbah Josingh Rynjah kum u Chief Executive Member, uba nyingkong eh jong ka Council. U C.E.M. pat u la jied, ia u Bah Rostanwell War, bad ia u Ma Enowell Polishna kum ki executive member, bad, hadien ba la pyndep ia ki kam kiba donkam ban leh kat kum ka Assam Autonomous Districts (Constitution of District Councils) Rules, 1951, la pynlong ia ka Executive Committee, bad, ka syshar paibah, kat kum ki bor ba la buh, bad, pynkup ha ka Sixth Schedule jong ka Riti Synshar ne ka Constitution jong ka Ri India, ka la sdang.

Naduh ka snem 1952 haduh mynta, ka Council ka la shong dorbar 104 sien. Ki dorbar kyrkieh ne ki emergent sessions ki la don haduh 28 sien.

Ka jingiasong dorbar kaba jan tam ka dei kaba la sdang naduh ka 11 tarik u 'Nai February, bad, kaba la neh haduh ka 27 tarik uta u bnai jong ka snem 1954. Ka dorbar, kaba lyngkot tam, pat ka dei kaba la shong ha ka 24 tarik u bnai uba hynniew jong ka snem 1975. Kane ka dorbar ka la neh haduh 1200 tyli ki khyllipmat ne 20 muut.

Ka jingiatai nia kaba jong tam ka long ka jingken jong I Ma Brojo Roy ha ka dorbar kaba la long ha ka 3 tarik U October ha ka snem 1953. Ka phang kaba ki iakren ha kata, ka long shaphang ka resolution ban pyilait ia ki jaka lewdun na ka khajna Sales Tax.

Ha ki records, la shon ruh, ha la don ka dorbar ba kyrpang kaba la pyulong ha ka por shiteng synnia ha ka 14/10 U 'Nai August jong ka snem 1972.

I Babu Wilson Reade, i long uba la shong slem eh ha ka shuki kum u Chairman jong ka Council. Namar lait noh na ki khyndiat sngi ba i la resan na ka kam chairman, ha ka 14/9/63, la jied biang ia i, ha ka juh ka kam chairman, tang ha ka 5/10/63. Kumta i la shong ha ka khet chairman naduh ka 3/1/58 haduh ka 4/1/66, lait noh kito ki khyndiat sugi ba la kdew.

Dei I Bah Justman Swee pat iba la bat slem eh ia ka kam Chi f Executive Member. Namar ila long C.E.M. baroh shi lynter ka por ba i la long u dkhoh jong ka Council, bad, tam ruh, namar, i la dei ban ap sa khyndiat por shuh, haduh ba in da iohfaii ia ka kam, ha u C.E.M. thymmai, jong ka Council, ka ba thymmai.

Ka Executive Committee, kaba lyngkot jingim eh, kata lada shim na ka liang trei kam jong ka, ka dei ka kynhun U Bah Bakstarwell Wanniang, I Kong Estice Syiem, bad u Bah Markus Lyngdoh. Kane ka Executive Committee ka la wan ban shimti ia ka kam ha ka janmiet kaba 29 tarik u November jong ka snem 1977. Hynrei shisngi shiteng hadien, kata ha ka step jong ka i tarik U Nai December jong

kam ka snem, ka dorbar ne ka Council, ba la khot kyrpang, ka la kyntait ia ka jingtyrwa jong kata ka E.C., ia ka jingpymang pisa ba shipor. Bad, ha ka 6 tarik uta u bnai, U Lat jong ka Meghalaya, u la shimti ha lade ia ka jingpyniaid ia ka District Council da kaba pyndonkam ia ki bor ba la thoh ha ka sub-pars kaba (2) jong ka Paragraph kaba 16 jong ka Sixth Schedule. U dkhar u shait ong "Ek din ka raja". Ha ngi, te ka la khamtam khyndiat, namar ka la long hi "Sare ek din". Kane ka Executive Committee, ha ka jingshisha, ha ki records, ka neh haduh ba u Lat Ka Jylla u la pliang ia ka shithi iehnoh kam jong u Bah B. Wanniang bad ka kaba la pynmih ha ka 7 tarik U June 1978.

Yin lah khlem da jer sa ia uwei u rangbah uba bat ia ka record kaba palat liam ia kiwei pat. U briew uba la slem, uba la ih ka pyrkhat ka pyrdaii, uba la san, bad, rangbah bha, hynrei u bym pat tymnen bad uba dang pura bha ka met ka phad. Une u rangbah samla, u la long u M.D.C. lynter da ki bun snem, bad, la palat 20 snem kynthih. U la long U M.D.C., u la long teng ruh u Executive Member, nangta, uwei, na ki ar, ha ka caretaker Executive Committee, u Chairman jong ka Council, bad, uba khadduh khadwai, u la iohmad ruh kumba ar bnai kum u Chief Executive Member jong ka Council. I Bah Rokendro Dkhar i la long u grand old, but still young man, of the Council.

Ha ki kot Histori, ngi ju lap, bad, pule, ba ki don ki juk. Ha kane ka District Council ruh, nga ju sngewtyrnad ban pyrkhat, ba ka la don haduh mynta, kawei ka juk. Kane ka juk ka la neh haduh arphew snem. Ngan khot ia ka, ka JUK jong ki J. Naduh ka snem 1952 haduh ka snem 1972, la ker kut da ki J. U Rangbah Joseing bad i bah Just. Ka don ka rukom pyniaid kam kaba iariem lynter jong kita ki arphew snem. Ha ki snem; kiba dang sdang, don tang U Secretary ka Executive Committee, bad, u Asst. Revenue Officer. Ki jingiashem, jong ki laingut ki dkhoh ka Executive Committee, ka long kaba man la ka por. Bad, ha kita

ki Committee, hi ju iakren, bad, iai ai lang, ia lajan baroh ki kam ba ka Council, ka dei peit. Ka Komiti jong ki lai, ha kawei, lem bad u Secretary, ki long kiba tuh bha ia ka por trei. Nalor nangta, nga ju kynmaw bad ngew sammut ruh ba uwei u peon uba la kham tymmen u shait wan ieng dungung ha khmat jingkheng, bad, u ong ia kine ki ktien, "U khot". Haba dang dang rung kam te da ngewphieng, bad, ngewkhia, haba shah khot kumta. Bad, dei, da ki bun wat, lajan man ka ngi, ba la hap ban leit sha kamra u C.E.M. ne ki E.M. wat la ka long kaba shitom, pynban, nga ngew, ba ka kam ka kham iaid, bad, ryntih ruh, haba ka don kane ka mynsiem iatrei lang ha ka Executive Committee, bad, kiei kiei ki beit ki biang. Namar, lada jia ba u C.E.M. ne, uwei na ki, E.M. u kwah iaid mon, ki mih ki jingiania bad ki kym um kynram. Nga kynmaw shisien, U C.E.M., u la leit sha ka jingkhoh na ka sorkar Assam, bad, u la kum ia mynjur ruh ia kawei ka kam. Ki arngut ki E.M. ki la dawa ba un pynshai. Haba la khang kdong da ki arngut, U C.E.M., ha ka kutlad, bad, ha la ka jingstad, u la jubab, "I only signed in the corner". Tip keif, kaba soi ha kyndong, hakhlieh, hakjat, hapdeng, ne, harud, ka iapher kumno, na ka jingshisha, ba la soi.

Nga kynmaw sa ia uwei pat u C.E.M. uba ka khmat jong u ka batai ba u la kun lpa ia kaei re kaei kaba umat um ngewtynnad. Mar iarung, bad, top tang shu buh ka jingshong ha ka shuki u la kren da ka sur kaba kham khur, u da ong, ba uga dei ban pynshai, balei ngam shym la leit sha ka jingialang paitbah dawa Hill State. Nga la jubab, "U shakri te u shakri keif bah, kumno phi khmih lynti ban mih jingbha, lada la aiald ia u shakri ban ia ti-d mlej lang ha ka jingialang paitbah, bad la u kynrad". Ka jingtohkit, ka la shu kut noh hangta hi. Ka por ka dawa, ba lada ka long kaba donkam eh, ba ka administration kam long kaba khuid, kaba suba, kaba iaid beit, khlem fiew shi liang khmat isno iano, bad, ban wanrah ia ka jingsynshar puitbah kaba im ngi khliaw tang ia ka suk ka snif uba bun uba lang, ba, haba da lei lei. ym det ban ai jaka ia ki symbai

shakri kiba leh myn ia kaweh ia kajuh ka lama jong ka sorkar kaba synshar, bad, mar ia khyilem, ban kaweh sa da ka lama jong kita kiba wan hadien. Ka adminis, tration ka bam khiaiang, bad, ka dkoh, namar bunsien ki rangbah ki pynsynjor ia u tyllai discipline ia ki padiah khlem baiwai, bad, ki phlan duman, khwan myntoi shimet. Bad, kiba, ha kaba kut, ki kylla long ki si ntymwien, kwah jaispong thymmai, kam pher, wat, lada die noh ia la ka knie ruh.

Ha ka C.E.M. Conference kaba nyingkong eh, kaba la iashem hangne ha Shilong, ha ki 16-17 ta ik June jong ka snem 1954, U Capt W.A. Sangma, u la wanrah, bad, buh ha khmat ka jingialang, ba ka por ka la ih ban dawa noh la ka jylla ba pura. U Rangbah B.M. Roy, uba long u C.E.M. ha kata ka por, u la kren bha ha kata ka jingia'ang, bad, u la buh ha ka jingpyrkhat, ba nap long kiba buu ki kam ba iadi lang, artylli na ki, ki long kiba kham kongsan. Kawei ka long ka jingdawa Hill State bad, kaba ar ki amendments ia ka Sixth Schedule, namar; u la ong ha ka Sixth Schedule kam shym ai satia ia ka Real Autonomy. Ngi tip baroh ba kum uwei u briew naduh Kupli, phlait lyngba ka Khri, bad, ka Kynshi, jin shaduh PHULBARI, u paid riwulum, u la shu amen lut, kat ia kaba ki rangbah nongialam ki la pyni, bad, ialam ha ka jingdawa Hill State.

Ka juk ki J ka long ka juk jong ka jingkwah, jingangnud jingyrwa, jingla-pyrkhat, jinglashedm la g. bad jinglaral lang ia ka jingdawa ia ka jylla Ri-Lum ba kyrpang bad ba lyngba ka jinglynga, jong ka jingpla ia ka jingap ia ka por, hynrei da ka jingial lai, ha ka mynsiem jong ka jinglatrellang bad khlem ka jinglasat bad jingawansam bad ki jingdwal ba jar-jar jong kiba buh ki longkmie, ha kaba kut ngi la poi ha ka jingjop bad jingloh ia ka jylla Meghalaya. Ka juk jong ki J ka la kut artat hangta.

Ka jingtyrwa kaba ar, jong u Rangbah B.M. Roy, ha ka snem 1954, kata ki amendments ia ka Sixth Schedule, la shu

klet noh bad la shu p'la sha tyngiet. Ka Assam Re-organisation (Meghalaya, Act jong ka snem 1969 bad ka North Eastern Areas (Reorganisation) Act jong ka snem 1971 kiba iadei had ka jingpyllong ia ka jylla Meghalaya, ki la khlong, bad, shyit, nangne nangtai, ia ka Sixth Schedule, bad, sa ka Supreme Court badonbuoni jong ka Ri India, ha ki Civil appeal 1516 bad 1517 jong ka snem 1958, ka la ai ka rai ba ka District Council kam don aktar ei ci ruh ha ki kam iadie iadie khyndew nani ba ka ktien **TRANSFER** kum don satia ha ka para kaba lai, jong ka Sixth Schedule. Bad, shuh shuh, lei lei, sa ka bor kaba kyrpang ba la pyukhamut ha ka Sorka jylla, da ka paragraph kaba 12 jong ka Sixth Schedule, ba ki So kar jylla ka lah ban pynduh pyndam noh ia ki katto kame ki bynta na kano kano ka am ba la pyndam da ka District Council hapoh ka paragraph kaba lai, kaba phra bad kaba shiphew. Ban buh ha kiwei pat ki kuen, ka shu mut, ba shisien ha ka Meghalaya ka la thaw la ki jong ki aiu' ki an, jong ka District Council, ha kito ki paragraph ki la shu kylla kotot kotpei noh bad ba la dei ban shu die thew sei noh ha u kharshana. Haba kumta kam la kylla dur bak la bak ka Sixth Schedule? Ka jingthoh ha ka kynroh ka long kaba shai, bad kaba yin da donkam DANIAL ban batai ia ka. Ka District Council ka la shu uid sha ka kyrdan ban long tang ka tnat trei kam jong ka Sorka jylla.

Ngi im ha ka juk kaba la shai ta stad. Ngin shyim sahkut ha ki juk ba dang theh da U kseh, ne, wat ba la ba da ka lynten. Ka Sorka ka la phie ki ung ai jingshai, bad, ka Mei India ka la wan buh, wan seng syndon ia ka NEHU, hangne ha ka Rijong ngi. Ki lad, bad, ki kabu, ba kane ka pyrtier bah jong ka jingstad ki plie ryngchang ha khmat jong ngi ki long kiba ngi dei ban kymup, bad, pyndonkam bha ia ki. Mynta, kam shirom shuh ban waet ia ka tyuat, bad, ka thymmei jong kiei kiei kiba ngi shu lun baroh shi katta na kaba shu iohsagew pateng, na kawei ka por, sha kawei pat. Kawei ka phang kaba donkam eh ban ia tip thikna, ka long, ban tip, na tuh myuuo,

ba l kumuo la don ha ka iohsagew ka sahlaug u kluu Khasi-Kharā, uta uba ngi khot U Syiem U Kmie. Mano ban shini bad phiang ia kane ka jinghsiat kti jong ka por, ban lum ban lang, ban tohkit, ban kylli ban pyrtiew. ban sot ban sei, na ki dulir kiba la iun, ba la soppling, bad, ban khāiang, ban wad jingtip na ki tymmen ki san, nangno nangno, na kiba lah ban ai ei ei, khnang ban buh ha ka thoh ka tar, bad, ban kynshew ha ki thup jingstad, jong ka jathymiew. Ngi sngewtynnad ban iatap iatap, ha ia, ba ngi long kiba kwah ban bat la ki riti ki dustur, kumba ta buh da u nonzayndat. Ka kam, kam long kaba suk, pyrtian, dei ha ka jinghysuk, ba ju mih ki iei kiba kham phylla ha kano kano ka jathymiew kaba pyrtigo, bad, kaba iungu ia ka bha ka miat jong ki pateag ki ban dang wan.

Haba shu peit, tang kame, ki dak ki shin, kiba paw, U Syiem U Kmie u dei uba dang mih kham hadien. Ka Hima, kano kano ka hima, ha kine ki Lum Khasi jongngi, ka dei ka jong ki bakhrav. Kaba nang iaid ka por, kaba nang kham ia bun ki nongshong shnong, ki la sdang ban mih ki kynrum ki kynram, kiba long ki khun, ka khwan mynto, ka kwah lut tang ia lade shimet, ka ia knieh khoh knieh star, ka ia kajia pud ia kajia sam, ka ia kajia majia bad ka iathad iabad, bad sa kiwei kiwei kiba ym lah shuh ban jer bad ym sngew dei hi ruh ban jer ia ki—dngong! Ieng lyngngoh kiba khraw, hai re hai, kaci kane bad shano ngin po? Ka kyrdan bakhrav kan neh haei pat lada ka por kan shu lut ha kine ki kam kynriang! Kumta ki bakhrav kila iarai bad wad u briew uba neh ban trei na ka bynta jong ki. Hymiei ngim dei ban klet ba ka hima, war haba kumta ruh, ka sah hi ka jong ki bakhrav. Wat u sahep ruh, u kem bha ia kane ka jingshisha. Phin shem ba ju thoh "The Syiem in durbar". Kata ka shai, ba u Syiem, da lade hi um lah ban leh ei ei. U dei ban iatrei ryngkat bad ka dorbar. Bad, lah ban jam sa shijam shakmat, bad, ban ong, ba U Syiem u dei ban kohnguh ia la ka dorbar, ne, u dei ban pynkreh, ban shah pynkheih Syiem noh,

Bad hadien ka jingwan jong ka Riti Synshar jong ka Ri India—Ka Constitution—ki khlieh nongsynshar, kum ki Syiem, ki Lyngdoh, U Wahadadar, ki Sordar bad kiwei kiwei, kineh bad ki sah, da, bad, lyngba ki bor ba la pynkhamti da ka District Council.

Ha ka Sixth Schedule, ha ka section (g) jong ka Sub-para (1) jong ka paragraph kaba lai la thoh kumne—appointments and succession of Chiefs and Headmen. Bad kham haneng la thoh ba ka District Council ka lah ban thaw aih ha ka jingiadei bad katei ka phang. Kumta ka Council ka la thaw bad pynjai ia kaba ngi khot, The United Khasi-Jaintia Hills Autonomous District (Appointment and Succession of Chiefs and Headmen) Act, 1959. Lehse ka long kaba myntoi ba ngin tip ruh, ba ka District Council, ka ialeh katba lah, ba ka jinepyntrei kam ia kane ka aih kan long da kaba bud bniah, katba lah ia ki riti bad ki dustur thung syiem naduh ki por kiba mynshwa. Hymei, ngim dei ban klet ba ka bor ban thung, bad, ban pynkheih kan shong hi ha ka District Council. Uno u Syiem, U Wahadadar, U Lyngdoh, U Sordar, haba la beit la biang kiei kiei baroh, un ioh ia ka shithi ba la thung ia u bad kaba thoh shai bha ruh ia ki kyndon kiba teh bad ai jingmut kumno un pyniaid ia la ka kam khlem da ialeh pyrshah ia ka District Council. Ngan jer katto katne ki kyndon ba ju buh ha ka shithi thung:

*appointment letter and the terms of appointment*

a. Ba phin hap hapoh ka jingpyniaid jong ka District Council, Khasi Hills nadong shadong bad ba phi dei ban khanguh ia ki hukum baroh kiba min na ka. Bad ba phin wad jingmut ne jingbit ia kano kano ka kam kaba phi sham jingeh.

b. Ba phi dei ban pyniaid ia ka jing-synshar jong ka Elaka karkum ki ain ne rule kiba ka District Council ka lah ban jari, bad, kaba kan dang pynjai hadien habud.

c. Lah ban pynshitom ne pynkynriah noh ia phi na ka kam Syiem, ha kano kano ka por, lada phi pynkhein ne phi shah ba ka do'bar jong phi kan pynkhein ia kano kano na kitei ki kyndon ne kiwei pat kat kum ka Section 6 jong ka United Khasi-Jaintia Hills Autonomous District (Appointment and Succession of Chiefs and Headmen) Act.

Ia kane ka shithi thung dei ban soi da u Chief Executive Member ne uwei na ki Executive Members ba la aibor da u Chief Executive Member. Bad, ha ka por pyniaid da u Administrator, dei ban soi da u, kumba la leh dang shen ha ka Hima Khyrim Uba long syiem u dei ban ai da ka jingthoh kumne, "Nga u mynta ka ngi kaba jong ka snem

nga mynjur ia kitei ki kyndon baroh had pdiang ia ka kam Syiem jong ka Elaka kumba la pynkhamti.

Jingsoi kyrteng  
Taik :

Kumta, nga la iohi shai kdar ia ka kyrdan jong ki khlieh nongsynshar ha ka jingiadei bad ka District Council.

Ha kine ki khyndiat por, ka la don ka jingiatuklar shaphang ka Panchayati Raj Institution. Ka la don ruh ka Commission kaba kyrpang ba la ialan da U Ashoke Mehta, bad, kaba la wan shaduh shane sha Shillong. Aiu kata ka commission ka la thoh, bad, ka ai jingmut ym pat tip satia haduh myuta. Hynrei ngi dei ban husiai, bad, peitngoi, bad, pynphai la ka khmat shata shaba dem u phlang, ha ka jingbeh jong ka Iyer.

La buh la seng ia ka District Council, ba kan ailad ia ki riewlum, kum ma ngi, ban san ha la ki tynrai la jong. La buh khamtam eh, ba kin ioh ka hok, ban bar la ki khyndew ki shyiap bad ban ri kyndong la ki riti ki dustur kumba la kynto, la bthah, bad ai pateng u nong myndai naduh ki por barim bajah. Ka District Council, ka dei ruh ka shlem ban phrang bad saindur ia ki rangkynih-ki rangkynjih,



ki rangbah nongialam ba la pied da u paid ka ri ban long ki nongmihkhumat jong ki bad ki ban iapoi bad iapaw ha ka dorbar ki laiphew M.D.C. Ha ka synshar paitbah kei, na ka bynta u paitbah, ia u paitbah bad jong u paitbah. Ka District Council, ka don ka jingkit kaba khia namar ka dei ban msngi ban peit ia ka bha ka miat jong uba bun uba lang, bad, ban shong shngain u sheng shihang bad ka sem shiliang. Kumta ka shong ha ka jingstad jong ka juk Laba mynta. Ka juk jong kito kiba da ng kham samla, bad, dang khlam dang shait. Ka juk jong ki laiphew ngut ban leh ei ei hadien ba ki

la yhew bad woh. ki la khyllie ia ki kot ki'ia, ki la kyth ki la pyrtlew bad pynshong nongrim bha ia ka duna bad ka jot ka p-i. Ka jingdawa jong ka POR ka long ba dei ban buh ia ka Sixth Schedule ha kiei kiei kiba thikna bad kiba ai shisha kumha ong u Rangbah B. M. Roy ka real autonomy. Lada ym leh ei ei bad kham klo, nga sheptieng ba ki shalyntem jong ki jingsynshar kin sa kem sarang bad ka kali jong ka synshar ka khadar kan saikut shak ha ka ramia ba samsia jong ka JINGBYMDON JINGKYRMEM.

## KA THOH KA TAR BAD KA PULE KHASI

— Krieshon Rapphap.

Ka dur ka dar, ka ktien ka thyl'iei bad ka riam ka beit ki long ki lai tyl'i ki dak ki shih na ka longbriew manbriew, kiba ngi lah ban pyn'apher ia kawei ka jaltbynriew na kawel pat. Lada ha kano kano ka ri ngi shem ia kitei ki lai syrtap ba ki long kumjuh lane tang shijait, hangta hi ngi lah ban rai khlam artatien ei ei ba ka jaltbynriew jong kata ka ri ka dei tang kawei. Ha ki traishnong jong ka ri Khasi-Jaintia, ngi lohi ba kitei ki lai tylli ki syrtap ka longbriew manbriew ki long kumjuh, iasyriem lane la dei lang ia baroh salonsar; te kumta ngi ialong tang kawei ka jaltbynriew ba hiar pateng na ki khun u Hyn'ilewtrep kiba ka pyrthei ka ju tip kum ki Khasi lane ki Khasiya.

Ka tienthoi tientar jong ka jaltbynriew jong ngi ka long ka ktien ba ki kren ha Sohra. Wat la ka long ka ktien ki Nongsohra, hynrei ngi lah ban lasngew thuh ha baroh ki thair bad ki dong jong ka ri Khasi-Jaintia.

Kael ka ktien tynrai jong ki Khasi (Ki Khun u Hyn'ilewtrep)?

Ngil lah ban ong ba ka jingwan ka ktien Sohra ha ka pneh jong ka tienkot tiensia, ka long tang namar ba ka Sohra

ka la long ka jaka shong banyngkong eh jong ki Mishoneri bad ka Sorkar Phareng. Hynrei lada ngi pelt bniah, pyrkhat sanl bad bishar bha ngin shem ba kam long kumta; bad ngi lah ban pynsabot ba ka Tlensohra ka dei ka ktien kmie lane ka ktien tynrai jong baroh ki ktien shnat ha ka ri ki khun u Hyn'ilewtrep.

Katba ka sur kren bad ka jingkyntnoh ia ki kyntien ki iapher ha la ki hima bad ha la ki shnong ki shnong, hynrei ka iingbuh ryntih ia ki ktien ha ka rukom jong ka grammar ka long hi ha kajuha ka nongrim ba la seng ha ka ktien Sohra (lalt tang ha ki katto katne ki jaka). Uno uno u nongwe uba la nang bha ia ka ktien Sohra, um lah ban sngewthuh ia ki ktien ba ki kren ha ki shnong bapher jong ka ri; bad kane ka jingbysngewthuh kan pynlong ia u ban rai ba kane ka ktien ba ngi pyndonkam ha ka thoh ka tar, kam del ka ktien Khasi paka bad ba ka del tang ka ktien kaba kren ha ki katto katne ki jaka ha Sor Shillong bad ha Sohra. Shuwa ba ngin rai la ka ktien tynrai jong ki khun u Hyn'ilewtrep, ngin shim nuksa la kine ki ktien: "Phi, Ngi, Phin bad Ngin" kiba ngi ju pyndonkam mied step ha ing ha sem. Ka rukom pyndonkam la kine ki kyntien

ha ki thain bapher jong ka, fi ka long kumng :

- 1) Phi phin ialeit lang ? Ngi baroh ngin ialeit keñ.
- 2) Phoi phin ialeit lang ? Ii baroh ngin ialeit kin.
- 3) Phei phin iadih lang ? Ji baroh ngin iadih kiñ.
- 4) Phui phin ialeit lang ? Ii baroh ngin ialeit keñ.
- 5) Phu phin ialeit lang ? Ii baroh ngin ialeit keñ.

Na kitei ki rukom kren haneng, ngi iohi ba ia ka ktien 'Phi' don kiba ong : 'Phei, Phoi, Phui lane Phu' bad ia ka ktien 'Ngi' pat don kiba ong : Ii lane Ji : hynrei baroh kholi ki iapyndonkam hi da ki ktien 'Phin bad Ngin,' bad ym da ki ktien : 'Phein, Phoin, Phuin lane Phun bad Jin lane Jin.' Namer ba ia ka ktien 'Phin' ngi ioh da kaba pynlyngkot ia ki kyntien 'Phi+Yn,' bad ia ka ktien 'Ngin' pat da kaba pyndait lang ia ki kyntien 'Ngi+Yn,' te kumta ka paw shai kdar ba ka ktien 'Phi bad Ngi' ki dei ki tientynrai bad ki ktien : 'Phei, Phoi, Phui, Phu, Ii bad Ji' pat ki long ki ktien shnat. Katba ka ktien 'Phi' ka kylla sha ki ktien : 'Phei, Phoi, Phui bad Phu,' ka ktien 'Phin' pat ka neh hi kumjuh : bad haba ka ktien 'Ngi' ka kylla sha ki ktien Ii bad Ji,' hynrei ka 'Ngin' pat ka long hi kumjuh. Nalor kata, ka jingbuhrynti : lane ka jing-kren beit ia ka ktien kat kum ka aifi jong ka Kramar, ka long hi ha ka nongrim jong ka Tiensohra. Ka shynna kdar, namer kata, ba ka jinghed u Thomas Jones ia ka Tiensohra ban long ka tien kot, tienela ha ka jaka ka ktien Shella ba la pyndonkam da u William Carey bad u Alexander B. Lish, ka long da shisha ka jingseng nongrim ba lehi jngai kaba lah da thew da woh bha thik pathik ; bad kane ka la iadet bad lahap ha ka thoh ka tar Khasi haduh kine ki angli jong ngi mynta.

Nalor kaba la ong haneng, ka jing-sngewtynnat bad jingbang ki khun ka ri la ka ktien Sohra, bad kumba ka Sohra ka long ka thymmel jong ka Akor bad ka Niam Khasi te kumta ruh ngi lah ban raiba ka ktien ba ki kren ha Sohra ka dei ka tientynrai jong ka jaitbynrlaw u Hynfiewtrep baroh shityllup ka ri.

Ka Step byrngut jong ka thoh ka tar—Ki Khasi ki ju iathuhkhana :— 'Myn-ba ki ia jngi lyngba ia ka Umbah Umsan hyndai, U Khasi u kbun ia ka kot ha ka shyntur bad u la kum nguid noh ia ka, hynrei u Dkhar pat u teh ia la ka kot ha ka khlieh. Dei na kata ka daw ba ki Khasi kim don kot bad kim nang ban thoh lane ban pule.'

Ki arphewsan snem, naduh 1813 haduh 1838, ki long kum ka step bashai byrngut ha ka thoh ka tar bad ka pule ka dangle u Khun Khasi. Ha ka snem 1813 u William Carey, u nongseng ka Serampore Mishon, u la kyntah ding ia u Kseh ban pynshai ia ka jingbymnang-pule ha ka ri Khasi da kaba u la thoh Khasi da ki dak Bangali. Nangta pat ha ka snem 1832, u la phah ia u Alexander B. Lish ban wan bynrap ia ka ban pyn-heh ia ka jingshai kseh ba u la theh. Kumta u Alexander B Lish u la plie lai tylli ki skul pule ha Sohra, Mawmsai bad Mawmluh bad u la thoh ruh kawei ar ki kot Khasi. Nyngkong la pdiang shi-rhem ia kane ka jingpyrshang, hynrei suki suki kane ka jingrhem ka la nang pjah ; bad mian pa mian ki nongshah hikai pule ki la phet noh Kumta ha ka snem 1838 ka ding ba la theh u William Carey ka la lip jynduh, namar ba ka Serampore Mishon ka la iehnoh noh ia ka jingialap niam ha ri Khasi. Nalor ka jingduna pisa, ka jingbymlongkam ki jingpyrshang u William Carey bad u Alexander B. Lish ka lah ruh ban long na ka daw ba la thoh Khasi da ki dak Bangali bad ba ia ka tienkot tienela pat la pyndonkam da ka ktien Shella.

Ka Step phyrnai ka thoh ka pule—Hadien kane, lai snem u Lyoh rben ka jingdum u la tap lup biang ; hynrei ha

ka snem 1841 ka wan ka step phyrnai ha kaba ki kjet-enci balung ka pyrem ki la tyngshaif khrek ban pynshai bad ban beh jynduh ia ka jingbymnang pule bad ka lingbymnang-thoh na kari ki khun u Hynniewtrep. Dei ha ka 22 tarik u Nai Jylliew jong ka snem 1841 ba u Sahop Thomas Jones, u nongshna ia ki dak pule bad u nongseng ia ka nongrim ka Thoh ka tar Khasi, u la poi ha Sohra; bad kumta la kane ka snem la sei macan bluit ia 'Ka kot ba la nguid u Khasi iyn dai' kaba la laineh haduh kine ki ngi jong ngi mynta. Ka jingwan jong u ka la plie wang ia ka jingkadum ka thoh ka tar, namar um shym la bud ia ki jingpyr shang U William Carey bad U Alexandar B. Lish, hynrei u la pyndomkam da ki A.B.K. ... ha ka jaka ki O.A.I.I. .... Ko Kho go gho Neo bad u la pynlong ia ka ktien Sohra ka tienkot tien-sia ha ka jaka ka ktien Shella.

Ha kaba pyndonkam ia ki A.B.K. . ha ka ktien Khasi, U Thomas Jones um shym la khot kyrteng ia ki dak kumba khot ki Phareng, hynrei da jer da thoh da ki kyrteng Khasi paka kiba iahap bad iadei thik bad sur kren bad jingkyntoh Khasi. U la thoh ia ka kotpu'e Khasi banyngkong eh, "Ka Kitab Nyngkong" bad u la pynkylla Khasi de ia ka kot Welsh ka "Rhodd Mam" (Mother's Gift). Nangta u la plie skul la thung nonghikai ia U Larshai ha Mawsmal, U Nising ha Mawmluh bad ia u Jom ha Sohra.

Katba kiwei kiwei ki Phareng ki shim por da ki snem ban nang kren ia ka ktien Khasi, U Sahop Thomas Jones pat u la lah ban kren Khasi tang haroh khyndiat bnai. Kunta u long u bakoi ban kem ia ka sur bad ka ktien jong kiwei pat; bad, imat dei kane ka jingnang bad jingbit kren ktien kaba la pynlah ia u ban thoh Khasi da ki dak Roman haka jaka ki dak Bengali, ban pyndonkam ia ka ktien Sohra ha ka jaka ka ktien Shella bad ban jer kyrteng Khasi paka ia ki dak kat kum ka jingdonkam ka sur bad jingkyntoh jong ka ktien Khasi. Kumta lada ngi lasngew-dei ban iakynmaw burom ia une u nongthaw bad nongshna ia ki dak pule pateng

la pateng, kan long kaba iadol bad iahap eh ban pynmih pyrthel biang la ka kot ba u la thoh, "Ka Kitab Nyngkong" lane ban thoh kawei ka lynnong shap'ang jong u (ryngkat bad ka dur) ha man pa kawei ka kot pu'e jong ka Klas A, B lane i.

Da ki mawkyntoh (A.B.K.) ba la shniah bad stah U Thomas Jones, la nang tei bad pynroi pynsan ia ka Thoh ka Tar Khasi; bad naduh ka snem 1841 haduh ka snem 1890 ka thoh ka tar ka la long tang ha ka jingtrei jong ki Mishonari, te kumta ka pyrkat Khasi kam shym la ioh rung ha ki kot ki sla. Hynrei hadien ka snem 1890 ka Pyrkat Khasi ka la sdang han jnoi ha ki thwei ba jai jai long ka thoh ka tar, bad del U Rabon Singh uba la long u nongprat lynti banyngkong ha kane ka phang. Ha ka lynti ba la prat bad soi u Rabon Sing, ki la la mih bad iabud ter ter sa kiwei kiwei de ki riaw-thohkot Khasi; bad tang 29 snem hadien ka snem 1890, kata, haka snem 1919 ka ktien Khasi ka la kiew tyngkong haduh ka kyrdan B. A. jong ka Calcutta University.

Ka snem 1963 ka lonn kum ka pyrem ha kaba ki tnat ka Tienkhasi ki la khie lung bad sei sla ban laryngkat kyrdan bad kino kino kiwei pat ki subiek ha kolei; namar del naduh kene ka por ba U khynnah Khasi u lah ban shim la ka Khasi Second Language ha ka jaka kawei pat ka tnat jingstad (Economics, Mathematics, History bad kiwei). Nangta ki tnat balung ka ka ktien jong noi ki la nang san nang piar, bad ha ka snem 1977 ka ktien Khasi ka la rung ha ki kamra hikai jong B.A. (Hons.). Mynta ka ktien jong ngi ka la poi artad ha ka shyngkub jong ka jinglengrangbah badap biang; kata, da kaba bud ryngkhi la ka B.A. (Hons.) ka Tienkhasi kan kiew 'Ing thymmal ha ka kyrdan M.A. ha ka snem 1979. Kumta lada ngi kvrtianqdien bad kynmaw la ka snem 8141; kum ka aiom ha kaba la thung ia u diengsoh jong ka Thoh ka Tar Khasi, ka snem 1981 pat kan ka aiom kheit ia ki Soh ba la la biang por; te ka ktien Khasi kan long kawei na ki par jingstad jong ka pule ka dangle bad kan laryngkat rynglong bad kiwei pat ki ktien heh ha ri in-

dia. (Major Indian Languages). Ka jing-lar bad ka jingpynriewspah la ka Ktien Khasi.

Katto ngi la iakren shaphang ka Mynnor jong ka Thoh ka Tar Khasi ryngkat bad ki katto kaine ki jingpynsahnam jong ka. Ka Mynta ka long kum u kynjri kslar uba bteng bad syrdoh tang ia Mynnor bad ka Lanor; namar dei ha ka nongrim jong ka Mynnor ba ka Mynta ka roi ka man bad ka heh ka san, bad ka long de ha ka Mynta ba ka Lanor kan suhthied, kan sei ki sla ban kan piur ki tnat balar. Ngim ha ka pateng kaba kie! kie! ki la pher bak-ly-bak na kiba ki la ju long, kumta ka dei ka kemram jong ngi mynta ban seng ka ka nongrim baskhem na ka bynta ka jing-iaineh ka thoh ka tar, ka pule ka dangle bad ka ktien ka thylliej jong ki khun U Hynriewtrep; namar lada ngi shu kynmaw tympang bad iapngiah tang la kaba la leit hynrei ngi shu shong kti kti khlem leh ei ei mynta kumne, aiu te ka jaitbynriew jong ngi kan myntol? Kael kaba ngi dei ban leh, ka long ba ngin ngam sha ki thwei ka Mynnor ban sei la ki symboh kslar, bad da kita ngin saifidur ban la dei bad kane ka Juk mynta bad ngin mutdur bad pruid dak ruh na ka bynta ki longdien mandien jong ngi.

Wat la ka jaitbynriew jong ngi ka long ka barit paid, bad ngi don tang kumba saw lak ngut ei ei kiba kren Khasi, hynrei ka ktien jong ngi ka long ka balar bad bariewspah, khamtam lei lei lada lanujor bad ki ktien jong kito ki para riwium ha

kine ki thali. Ka jingkhaw jong ka ktien Khasi ka shong shibun eh ha ka jingdon jong ki ktien kynnoh bad ka jingbun kyr-hai ki adverb. Ha kane ka liang U Dr. John Roberts u ong: "Kawel ka bynta kaba khaw eh ha ka ktien Khasi ka long, ki ktien kiba ki ju khot ktien kynnoh .... Ha ka ktien Khasi ki Adverb ki bun than eh bad ngim nud ban ong ba ngi la nang la ka ktien Khasi lada ngim pat lah ban pyndonkam la kine ki Adverb."

Kumba ka jingtem ia ka dultara ba la pynbeit ksei bha, ka pynih bad pynshoh la ka sur, bad ka jingwai bun tyllid da ki sur bapher ka pynmih ia ka jingsngew-tynnat kaba pyniapngiah ia ki nongsngap; te kumta ruh, ka rukom spel dak beit bad ryntih ia ki ktien bad ka jingpyndonkam ia ki ktien bapher jong ka ri, ki pynriewspah bad pynphuuh pynphleng ia ka thoh ka tar ka ban ring ia ki riwpuke ban bang ia ki kot ki sla ha ka ktien Khasi laiong. Ha kane ka liang, ka rukom spel dak ba-myn-ta ka la pynduk bad pynsnlew dur shibun ia ka tien Khasi, bad khamtam lei lei ka jingpynkylla kyrteng bad ka jingbehbeif ia u I bad u N da kaba thoh kot (typing machine); namar lada u nongthoh u thoh: *nia*, *ni*, *niah*, *lit* lane khail, u nongtaip pat u hap ban pynlong: *nia*, *ni*, *niah*, *lit* lane khail. Kumta ngi buh hangne tang ia u saikhmat ba ki nong-thohkot Khasi kin thir bha bad kin thali la ka thoh ka tar Khasi kaban pynlong ia ki parakher paramer ban leit ia la ka ktien ban ka jaitbynriew:—

Ka ktien kan kham sngewtynnad bad riwspah da kaba thoh:—

#### A. AA

1. Haba la *ban* ka kyrduh,  
U la *tanm* ia ka ja *tanm*  
Kaba ieh ki briew harud  
Ka *baen* (ki den-um),

#### E. EE

2. *Eem mee*, ngam ngeit, ka  
dei tang ka jingpynthame.
3. Ni! sngewshyrkhei hi  
*reem* ba! *la* *rem* eh ka  
*baam* ka dih.

Ban la kaba Thoh:—

#### A.

Haba la *ban* ka kyrduh, u  
la *tanm* ia ka ja *tanm*  
kaba ieh ki briew harud  
ka *ban*.

#### E.

*Eem me* ngam ngeit, ka dei  
tang ka jingpynthame.

Ni! sngewshyrkhei hi *rem*  
ba la *rem* eh ka *baam*  
ka dih.

I, II lanc (I).

4. Katba u dhibar u dang  
*ist* ia u *pin* ba jah,  
 u *kondok'or* pat u pynpah  
 ia ka *bot pin shi pin*  
 (*pin shi pin*).

O, U, Oa, ou.

5. U khynnah rit uba *don*  
 la ka jri, u la pai suki  
*doan* ban siat ia *boun*  
 ki sim kiba iadem  
 ha lyngkha *bun*

B, P

6. U *Puan* *mab* na u  
 babu namar ba u la  
 kum *pynhab* ia ka  
 kopi *map*.

7. U *tap* la ka tupia  
*sahep* bad u ang *heb*  
 shi *heb*.

D, T

8. Ba kam ioh sha *dut*  
 ka la leh at phar  
*shyndud*.

U, W

9. Ynda phi leit *shaw*  
 ia u sa wan thied  
*shaw* artat mo.

R, R

- \*10. Sngap *jarr*, ba kin ngat  
 ki dohkha ha ka *jar*  
 \*11. Katno ka *dor* ine? I sting  
 sat du *dorr dorr*.

N, N̄

12. Ka lah ka nia i  
*nia* ban ia ka jong i *ni*

añ, aiñ

13. Wat la u dei u *bakhaiñ*,  
 Ka *maiñ* pat ka *ikhaiñ*  
 bha.

14. U phong da ki *jaiñ*  
 ba la jot *rynjaiñ*

I,

Katba u dhibar u  
 dang *ist* ia u *pin* ba jali,  
 u *conductor* pat u pynpah  
 ia ka *bus pin shi pin*

O, u.

U khynnah rit uba *don*  
 la ka jri, u la pai suki  
*don* ban siat ia *bun* ki  
 sim kiba iadem ha lyngkha  
*bun*

P

U *pan map* na u babu  
 namar ba u la kum  
*pynhap* ia ka copy *map*

U *tap* la ka tupia *sahep*  
 bad u ang *hep* shi *hep*

D

Ba kam ioh sha *dud* ka  
 la leh at phar *shyndud*.

W

Ynda phi leit *shaw* ia u  
 sa wan thied *shaw*  
 artat mo

R.

Sngap *jar*, ba kin ngat ki  
 dohkha ha ka *jar*.  
 Katno ka *dor* ine? I sting  
 sat du *dor dor*.

N

Ka lah ka nia i nia  
 ban ia ka jong i ni,

Ain (ain)

Wat la u dei u *bakhain* (*bakhaiñ*)  
 ka main pat ka *ikhain*  
 bha.

U phong da ki *jain* ba  
 la jot *rynjain* (*rynjaiñ*),

\*Ka jingbynap lang (double) ar tylli ki *R* ka pynlyngkot noh ia ka jingsawa bajlan jong u bowel. Nalor kata, ki ktien khasi kiba kut ha u *R* bun bah bun san kiba dawa jlan bad kiba ngi ju pyndonkam kyurei :—por, dor, kor, halor, nalor, sar, namar, par, nai, ser, jer, per, ker. hynrei ki kyntien ba sawa kynsan ne lyngkot kiba

kut ha u *R* ki kham duna :—porr porr, dor dor, mar kumta ha ka jaka ban spel ar ban (double) ia u bowel ha ki kyntien sawa jlan, ka jingspel ar ban, ia u *R* kan pynlyngkot ia ka sur bajlan, bad kane kan rarap ban pynduna ia ka jingpynkylla spel dak ia kiba bun bah bun san ki ktien ha ka thoh ka tar.

Na ki lai tylli ki syrtap ka longbriew manbriew—ka dur ka dar, ka ktien ka thylleij bad ka riam ka belt. ki ar tylli kiba laiaid ryngkat ryngkat bad ka jingim bad jinglaineh jong kano kano ka jaitbynriew. Te kumta ka jingieit ia la ka ktien ka thylleij bad ka thoh ka tar, ka dei hi ka bynta bakhrav jong ka jingialeh ban pyllait ia ka jaitbynriew na ka jingduh jingdam na snieh pyrthei.

Namar lada ngim da nang bha bad ngim bang ia la ka ktien lajong, kumno te ngin nud ban dawa ba ngi hiarpateng na U Hynhiewtrep? Del da ka thoh ka tar ba ki lyngwiar pyrkhat ki loh lad ban pynpaw pyrthei ia la ki jingmut bajylliew — lada ym dei da ka jingthoh kot, ngin ym ioh ban ring ia ka mynsiem leit-ri kaba la mih naduh tyllong ka dohnud U Myllung Soso Tham, kaba la ju lai pynsawa da ki nongialam ka ri jong ngi.

Ka del te, namarkata, ka kamram jong kane ka pateng jong ngi mynta ban bet ia u symbai ka jingieit ia la ka thoh ka tar ryngkat bad ka jingroi kyrhai ka pule kot ha ia ka ktien lajong. Ngi lah ban leh katto katne ia kane da :—(1) Kaba thung ia ka Komiti ban pynbeit ia ka rukom spel dak bad pyniasoh ktien ka ban iaineh haban da dep ia ka thong, (2) Kaba plie ia ka tnat jingpule kot (branch library)

noh ha ka ing ba ju don ka Government High School mynnor, (3) Kaba ai buskit (prais) ha men la ka klas ia ki khyn nah ba leh bha eh ha Khasi bad (4) Khnang ban ioh ia kajuh ka jingpyndonkam ia u i bad u N hardeng u Nongthoh kot, u Nongtalp bad u Nongshon kot kan long kaba iadel eh ban pynlong i noh ia u i bad pynkup noh ia ka bor jong u N ha uno uno na kine ki dak :— F, Q, V, X, lane Z ; lane da kaba pynlong ha ka thoh kot (typing machine) ia i bad u N.

Lada ngi kwah hir hir bad ngi thrang ruh naduh ia ka mynsiem, ba ka jaitbynriew jongngi kan roi kan pa bad kan kiew shaphrang ha baroh ki syrtap ka long briew manbriew, ngim dei te ban khein poh ia la ka ktien bad ka thoh ka tar la jong : namar ka kt'en ka long ka jingpynpaw ia ka jingpyrkhat bad ka jingstad u briew, bad ki kot ki sla pat ki long ka ingkynshew baneh. Kumta lada ngi sara bad ngi plie lad ia ka jingroi jingpa ka thoh ka tar lajong ryngkat ruh bad ka jingieit ia ka, naduh ia ka dohnud, khlem pep shisien ka sngi ki par ka Pyrkhat Khasi kin phuh kum u tiengkulab bad kin tyngshah ruh khrek kum ka sngi hapdeng ka thoh ka tar bad ka pule ka dangle jong kiwei pat ki jaitbynriew ka pyrthei.

# KA - JINGKYNMAW JEIT IA U BABU MONDON BAREH

Prof. B. R. Kharlykhi

Ka jinglong jong ka phang kaba nga la jied ban thoh ei ei shaphang u Babu Mondon Bareh ka long kum ka sohphoh lynrum kaba ngam lah ban pyllait lalade na kaba pyndonkam ia ki ktien nongwei, Na ka bynta kane, noa nguh arti arjat ia la ki nongpule bad nga pan na ki ia ka map ka isynei.

Del ha kane hi ka snem 1978 ba noa la kham pyn'ut por pule bniah la ki jingthoh jong une u khmar kynsai jong ka thoh-ka tar Khasi. Nga thaw la ka rynleng-rynlot jong u da ki mawser jong ka *prose* bad ka *poetry*. Shuwa ba ngan pa shat la u 'waldong jong ka deiti, nga pynshitom khyndiat ban laid bam lyer ha ki kper syntiew jong ka ri Greece bad ban tda ruh kum u thliem wat shaduh ki dewlang jong ka ri Bilat. Ki ksal jingtem bym lah ban loht jong ka por ki pynsawa ha ki tyndong shkoriong nga la ka kyrting jong u Plato. Pleng une u khrawpyrkhat u shong kyllain myngngor ha ka iylli jong ka *idealism* bad ka *idealism* jong u ka la ban samat wat la ki mawlyngknlap ka dohnud jong u Shelley. U Shelley, kat shaba u leit, u then ha la ka pdok la ka kot jong u Plato bad na ka ringlew jong u la ring mynsiem laithuid ia ka lyer jong ka *romanticism*. Kum u *romantic poet*, u Shelley u lai mlion ban kynran na ka jingshisha jong ka pyrtel (crust reality) bad u ngam shapdeng ki lawbah law dymmlaw jong ka *imaginative reality*. Kumba don ba kyntotho mano re, "Shelley, like a Platonist, believed that imagination can bring the poet closer to the eternal form or essence of the world" la ka nongrim bad ka bor jong ka *romanticism* ngi lah ban sngewthuh na ka sot ka khung kaba don ha ka jingrwal "*Lines composed a few miles above Tintern Abbey*" da u Wordsworth —

".....that serene and blessed mood,  
In which the affections gently lead us on  
Until, the breath of this corporeal frame  
And even the motion of our human blood

Almost suspended we are laid asleep,  
In body, and become a living soul;  
While with an eye made quiet by the  
power  
Of harmony and the deep power of joy,  
We see into the life of things."

Ka skit-pyrdi jong kitei ki lain haneng ka rah langi sha ka jingpyrkhat ba u *romantic poet* u shoh samthiah lyngngai ha ka pneh jong ka mei ramew bad ka mynsiem jong u ka im bad ka khli ha ki thwei bajylliew jong ka jingpyrkhat. Namarkata, ka jingpyrkhat (imagination) ka long ka kmie jong ka *romanticism* kaba lyngba jong ka u briew hi u prong lynti ban swari shaduh ki khadar anem lynti jong ka *philosophy*.

Nga hi nga la shem ba ki tyrsim jong ka *romanticism* ki kbia la ka dohnud jong u Mondon Bareh. Kane ka syrglew ka shat ym tang ha ka *poetry* hynrei ha ka *prose* ruh kumjuh hi. Na ka rudwah jingpyrkhat jong ka phang: "REIT SHA SHI-LIANG" u Babu Mondon Bareh u phyl lyndet la ki khmat na ka pyrtel jong u khunbynriew bad u khawoit kti la ki samla jong ka Ri ba kin rieh tngen ha ka syrgiew jong ka jingkyrmen. La ka long ka *essay* kaba lyngkot, pynban ka lah ban la thew rynleng bad "Ka jingithuh paw u Myrsa" ha kaba la pynpaw la ka pyrtel kum ka nohtah kaba uwei pa uwei u del ban laid da kaba huslar.

Mynta ngin la phngoid pat la ki khmat sha ka iylli jong ka *poetry*. Ha ka jingrwal "*The shining river*" u Babu Mondon Bareh u la pyndonkam la kine kj kyntien watwot:—

"Across the shining river,  
I see God's happy land,  
Which makes me often wonder  
When I shall see that land."

Lada ngi la ju mlion ban ong ba u

*romantic poet* u kiar noh na ka jingshishá (escapist) kitei ki lain haneng ki pynpha-lang ia ka dwar sha ka *escapism*. Hynrei ka *escapism* jong u *romantic poet* kam dei ka rngai. Ka jingpyrshang jong u ka long ban lohi ia ka jingshisha kaba lalsah ka jingshisha ha ki alom bad ki por baroh (absolute reality). Namarkata, na ka pyrthel jong "The shining river" u Babu Mondon Bareh u la dii na kaju ka khuri jingpyrkhat kaba don halor ka miej jong ki jingrwai "The Retreat" bad "Death be not proud".

"One short sleep past, we wake eternally,  
And Death shall be no more : Death,  
thou shalt die."

Ngi lah ruh ban shim nuksa ia kawel pat ka jingrwai kaba kyrteeng "Beer-la-hai-roi". Kane ka jaka ka don hapteng ka Kadesh bad Bered. Dei hangne ba ka Hagar ka engewthuh ia ka jingdon ryng-

kat jong U Blei mynba ka la dei ban phet noh na la ka ing lem bad u Ishmel bad ban laid lyngba ia ka ri shylap kaba tyr-khong. Ka *Beer-La Hai-roi* jong ki kha-napateng ka la kylla long ha u ka pung jong ka jingshem mynsiem kaba la pynlah ja u ban engewthuh ia ka jingiadei bashi-sha kaba don hapteng u briew bad U Blei.

"There springs a hidden well of love and  
grace,  
Which none can find until he sees God's  
face."

Ki maw bakhia jong ka jingpyrkhat ki ngam shaduh ki jaka bajylliew tam jong ka durlaw kaba kyrsoi hapoh ka dohnud jong u bad nangta u ksaid tyngeh ban mih shaduh ki symper jingmut dur na kiba u lah ban lohi shai kdor ia ka dor bashi-sha jong ka jingim.

## KATTO-KATNE SHAPHANG KI KATTO-KATNE

— W. R. Taitfang.

Tang shipor u jagoh Skul, pyoban u la lah ban thoh ia ka Geography Khasi.

1. Ia u Ondromuni jaid Khar-ngap-Kynta la kha ha Nongsawlia Sohra, ha ka ka 14 tarik u Nohprah, 1885.

Ha snem 1900 u pyndep ia ka Middle English, bad ha ka 1903 pat ia ka Entran (Entrance) bad u la ioh ia ka takma ksiaa u Chief Commissioner na ka bynta ka jingtbrit jong u ha ka jingpule.

Ha ka snem 1907, u la trei ha ka M. E. School ha Shillong.

U rungsha ka kam Sorkar kum u nenghukai ha ka Training School, kaba don ha kata ka por, ha syndah jong ka jaka na kaba ieng ka Bangla ha la ju

shong shisien u Dr. Hughes, ha Jaiaw.

U la trei shipor kum u Sub-Inspector of Schools, bad dei ha kata ka por ba u la ioh lad ban tip ia la ka R1, bad thoh ia ka Geography jong ka.

U la nei ha Shillong Government High School naduh 1925-1940, bad hadien pat ha St. Edmund's College, naduh 1950-1959.

Haba u dang im, ki rngop la u, U Bukhir; ynda u la iap, U Nongthoh Kot.

2. Kumne ka la jia ia U Rangbah Rabon Singh jaid Khar-Suka. Ym lah tip thikna shuh mynno la kha ia une u Rangbah, hynrei katba lah ban sngew-



thuh, la kha ia u lapdeng ki snem 1840-1816, ha Mawmluh Sohla.

U long tyra uba don uba em, nama: u u dei na ka Ing-iap-dup; nator nangta, u long ruh uba nang shibun ban kanai pisa. La iathuh ba ha ki smu ka jinglong-tymmen jong u, u im da kaba at sut.

U long u briew uba met jong tyng-kheng, saw-doh, bad i khain Shynrang. U la shuwa kham bun snem ia uwei pat u Rangbah thohkot, uba ia sviem kyteng, U Radhon Singh Khai-Wanlang.

Ka jingdap u Saipan jong u, lehse ka la long kawei na ki daw kiba la iap ia u ban pynher ia ki jingthoh lyngba u Khulom snem. U long uba minot-ador, uba shemphang, u riew-don-nia. Katba lah ban iohsngew na kaba la ialap-iariew, u la thoh bun ki jingthoh; hynrei namar ki kynbrum-kynbram ha ing, don na kine, kiba la sakma noh. Katto-katne na ki, ki la paw pythoi ha ki Kot-khubor kiba mih hadien, hynrei lehse, lah ruh ban dang don hangno-e-hangno ki bym pat shym mih.

**Um shym la im tymmer, pynban u la pynsah-kyrteng lyngba ki jingsneng tymmen.**

3. Uta u Rangbah u dei u Radhon Singe Berry Jaid Khar-wanlang. Mynno la kha ia une u Rangbah, ym lah tip thikna shuh, hynrei katba-iathuh-pateng ki tymmen, la kha ia u hapdeng ki snem 1845-1850 ha Mawmluh Sohla.

U long uba jong, lieh bad heh briew bha.

Kumba long ka rukom ha kato ka juk, ynda u la ioh khun, la ju tip ia u da ki para-ia-rta (Contemporaries) kum u kpa u Hopingwell Kharkongor. I kmie u Hoping, I long I Nonghikai Skul A,B,K,D, ha ki por shongskul u Dr. Homiwell Lyngdoh, u Babu Wilson Reade bad kiwei de ki rangbah.

U Hopingwell pat u la long uwei hapdeng ki khyn-hat ngut eh ki Samia Khasi kiba la ia pyrsang ban ialeh kai hockey ha, madan Mission Compound Mawkhar, ha ki snem shuwa u Jumai Bah 1897.

**U pule kot arad haba u ap Masi, pynban u la im ban thoh ia ka dictionery.**

1. Kumba ka long bad U Niser Singh jaid Lyngdoh Nongbri ia uba la kha ha ka snem 1868 ha Dukan-Pulit (Police Bazaar.) Namar ba ban ka Kyr-duh, u la donkam ban kyndoi-jakpoh kat ka kam kaba shakhmat, da kaba ap masi, khwai dohkha na Nan u Pollock, bad kiwei-kiwei de. Pynban da la ka jingmut, u la lah ban pyndep ia ka Entran (Entrance Examination) ha ka snem 1890, bad u la lah ruh ban leh shibun ki kam kiba khraw.

Ki Nonghikai skul ha kata ka juk ha M. E. School, ki long u Babu Barnabas, Babu Morkha Joseph, Babu Jacobus bad, Babu Myngngor.

Na Dukan Pulit, u la leis kynriah pat sha Mawkhar ha syndah ba shong u Radhon Singh Berry bad hajan ba la ju long ka Mawkhar Christian High School.

Lait noh kawei. ar, lajan baroh dang da ki Ing Phlang Suda.

La pdiang balang ia u ha Mawkhar ha ka 8 tarik u April, 1885.

U la long uba minot, u riewtrei u bym-man-thait, uba khuid phang, uba pliah, uba sani bad ryntih ha ki rukom trei baroh, kumta haduh ba, la im tang shiteng-rta, prnban ki kam ba u la leh na ka bynta la ka Ri, ki kham palat ban ia kiba bun kiwei pat ki Para-ri kiba la ioh kham bun ki Kabu bad im shongprah-shongshang

**Kano - Kano ka College ba ngan rung, kan kyila long ka Presidency College**

5 Kumtu la ong u Rangbah Roy Roland Thomas hadien ba um shym la lah ban ioh jaka ha ka Presidency College ha ki ngi ka jingpule jong u, ha 'al-cutta

U don ka jingkut-jingmut kaba khlain, had ka mou kaba jwat katta-katta Maba la kyila u da ki paralok (hadien ba u la dep ialeh examn ia ka B A) "kumno u ngew," u la jubab, "kum ka um" "phi mut, phin pass?" la kyila biang ki paralok, u la ong pat, "Ia kata te ym donkam shuh ban dang ia kren," "Te phi mut kumno," u ong pat, "Nga mut ban long nyngkong" Ban kuen biang ki lok "Phi mut phin pass First Division," "Em," u ong, "Nga mut ban long nyngkong h i ka University" Bad kumta ka la ur-long thik Une u Rangbah, u la thied lypa ia ki Kot B A, haba u dang ialeh I A, bad kumjuh ruh u la thied lypa ia ki kot M A, haba u dang ialeh B A, bad ha kaba khatduh, la thung Lecturer ia u, shuwa ban mih ka i result M A

U la jop ia ka degree P R S (Piem-chand Roy Chand Scholar) bad u la ioh ia ka Busket Rs 10,000/-, pynban ynda u la pyrs'hang thoh kot, la ban ka kyiduh, bad u la donkam ban wad jingkyrshan pisa na uwei pat u Rangbah Khasi uba la ai-myn-siem ryngkat bad ka ai-pisa aitat

Ynda u la mut ban pynphai ia kita ki pisa, uta u Men-ai u lah da iap noh, bad u la donkam ban pynphai pater sha u Khun jong u, ryngkat bad ka mynsiem sngewnguh

### **Na ki Par Maw sha ki Par-Jingstad**

6. Ia kha ia u John Roberts ha ka shmong Corris ha North Wales, ha ka 16 tarik u Rymphang, 1842. Naduh ba u dang long 'nah-rit, u la donkam ban kyndor-jakpoh ha ki Par-maw-sleit kiba don ha kato ka jaka. La iathuh-pateng ba u

long uba un bad ba ih syndang ihah hapduh ba la ju wer ia u ban iwai pynbyrngia ia ki Nongtuh-Maw-sleit ha ka shmong jong u

Da ka jingialam phylla u Kynrad, uta u khynnah uba la san la rangbah hapdeng ki Par-Maw, u la ia long pynban u Rad-bah uba la phie ia kiba bun ki Par-Nongstad, na kiba, bun ki pura ri ki la ioh myntei

U Rangbah Jismot Chyne shuwat u la iathuh ia ngi kumne shaphrang utai u Sahap, — U long uba styndat ka met, naduh ka dui, ka rymseng bad haduh ka mynsiem ruh kurba ka piw ha ki kam jong u U don ka met kabi wan dui bad kaba khlain, ka rymseng-jismot kaba shu pdeng buw, siem kum u Sahap T B Philips Hynrei ki khmat jong u ki long kiba jyluew bad kiba nep (pucum,) kiba, haba u pest shin ma u sigew kumba u la iohi lyngba bad pule ia ka jingmut shapoh ka dohnud "

Haduh katno u la ngam bad tip ia ka kuen jongnu, ka shitom ba i mut-dui. Ia iathuh-pateng, shuwat haba uie u sahep u la lap ia ki khynnah Non sawla ba ki ia kiew tuh soh ha kp i ki briew, (kaba harud lynti) ryngkat bad ka domi Sahap, u la dumok khasi kumne, 'Kiat klor nangto, ka khynnah khun ka mrad, lada pham hiar, ngan ai shikymat, phan shum la ka kime" Ki khynnah ruh shi syndon ki la kolinguh, namar ki sngewthuh

Sngewphylla ruh ban tip, ba don ki tymmen Si ha ki bym ju kh i Sahap ri u, hymei ki kham sngewbha ban khot rent ia u, 'U kpa ka Mathi' (Ka kyiteng lyngkot ba ki khot rent ia ka khun nyngkong jong u) Kumba iakt or Pura Khasi, ka rukom kaba lishet, hiar ch ba kin leh kumta ia u kynja Dohsh h i kato ka juk

Une u Sahap, u la ju rent ch ia ka R1 Khasi bad la iathuh, ba ka long ka jingkwah jong u ban sah duh ha kane ka ri. Kuinta ruh ka la ur-long. Ia ka dew-met jong u, la btep lang ha kane ka Bri ki Khasi ne R1 Khasi, bad la pynthiah ia u,

ym ha syndah ki para Sahep, hynrei niar-krong bad kito ki Paratok Khasi kiba la juaieit ia-thoifi.

Niar eh ki ban wan thied ia ki Kot jong u, Hynrei yndi la l'ip da ki hajar bad ki hajar Ki thrang ban pule ia ki

7. Ki Kot ki sah kumto kumba buh hapoh ka almari kaba heh, niar eh ki ban wan thied ia ki, lait noh tang yida la pynrung ia ki ha ki Skul Pule.

Kumta ka la jia ia U Babu Soso Tham. U shitom pisa pa'at ha ka por ba u thoh Kot, haduh u puri ba u la donkam ban bynda noh wat ia ka Copy right, ia kaba hadien sa shu pynpha ky la pat uta ujuh u lok, da ka jiu-jyngsui mynsem.

La kha ia u ha Nong-Sawlia Sohra, ha ka snem 1873.

Ka Sohra ha kata ka juk ka dang heh shibun bad ipuh-ip'i ng. Ka dang don ka dwar ka lynti kaba kha'aw. U phan u liar sha Sohra, u klaw u kiew sha Shillong. Ym pat don Surok Kali na Sohra sha Laban. Ka Phur ka Siang, Ka Shad Kyntlei ka shad Shynrang ka dang Kynrei,

Ki dang kynrei ki diengbah kiba shi piam star, kiba ar piam star ruh ki don, na kiba la shtah ia ki lyntang bad ki thaboh kiba heh, ia kiba dang lah ban iohi snap ha ki katto-katne ki iing ha Sohra.

Ki dang kynrei ruh ki iing jong ki Sahep Phareng, kum ki jong u Hari Sahep, Shadwell, Nestor (Colonel G. K. Lister) bad kiwei kiwi. Ka Bangla u Nestor ka don ha ka jaka, ym da pajih eh na riat, kumta ba ki Khasi naduh kata ka juk, wat haduh mynta-mynne, ki sin ia ka bynta ka riat kaba shaphang iing u Nestor, 'Ka riat u Nestor'.

U Mot-Iskat Sahep u ieng hangto hi kaba u don mynta, tangba u kham

jrong ha kata ka por, namar um pat shym shah khliah ha u Jumat Bah 1897,

Dei ha ka por ba u Babu Soso Tham u dang hikai skul ha Shangpung, ba u Sir Bamfylle Fuller, u la leit poi sha Shangpung bad haba u la ia shein ia u Babu Soso, u la ong kumne "This is the man who would be the vernacular teacher in Government High School," Ym slem hadien kata, ba la thung ia u Babu Soso ban long nonghikai Khasi Vernacular ha Shillong Government High School.

U long uba pynshitom ban wad jingtip. U ju ia syllok bha bad ki 'iewtymmen. Ar ngut na ki, ki dei, u Borjunom jairi Hynniewta, uwei pat u Kori jaid Dkhar.

Kiwei pat kiba u ju ia teh-lok, ki long u Tongduma bad Sikret Khanahi (Scissors Brand).

U long uba la paw stad, wat shuwa ba un long nongthohkot. U don ka bor kynmaw kaba paka. Shisien ha kawei ka jingialang, u la spol yndet na ki jingthoh u Milton haduh kumba shiteng kynta, ki la thait ngap, namar bym knt shuh.

Don kiba sin ia u, U Siej-boh, kaba long haba la pynkylla ktien u Soh-biej, namar ha Sohra ha kata ka juk, ki ju sin kumta ia u kynja briew uba jylliew jingmut-jingpyrkhat eh.

100 na ka 100 marks u la khyrwit ha ka Subject English Composition and Hamlet bad 735 pat na ka Jymma (Total) kaba 800 marks, ha ka jingialeh eksamin ha ka skul Theology ha Nongsawlia ha ka snem 1903, haba ki Noni-eksamin ha kiba kham bun ki kot, ki dei na Billat.

8. Une u long U Babu Mondon Bareh.

U la pynlut ia ki ngi ka jinglong khynnah ha Jowai. U long uba kohnguh sneng ia la ki kmie ki kpa, u smat u

sting bad u iarap kam iuh ia ki ha iing, kymjuh ha lyngkha. Kumba long lem ki para khynnah, u sngewbha ban riam sim, Khwai dohtli, tynjuh doh-jei bad iatih khnai-lum. Hynrei ha kajuh ka poi, u im sngi dngong ban pyndep ia la ki lyn-nong kot. Um ju pynsep-ei ia ki por; haba u lait kti lait kijai, u thain ruh, Shrip ki khnam bad kiwei kiwei.

Ynda u la dep ka jingshong skul ha Jowai, u sa wan pule shane sha Laban. Hynrei shuwa ba un pyndep ia ka Entran (Entrance), u la leit pule skul niam noh sha Sohra. U la mih noh bad tui shi-poi ha Office Iing-Kashari ha Jowai. Haden u la ioh lad ban tukum u Sub-Inspector of Schools, te hynrei namar ba

um pat shym pass ia ka Entran. Ki Sahap kiba pyrkhing bha ha ka jingpyniaid, ki la sngewdei ban da tynjuh biang ia ka jingbit jong u da kaba phah ia u ban leit ialeh Matric. U iuh u la pdiang ia kata ka jingtynuh, u la leit shong eksamin sha Dacca, bad u la pass ha ka First Division.

U Babu Modon Bareh, um shym la ioh lad ban pule shibun, hynrei ka jing-minot, ka jingtrei shitom bad ka myn-siem ban kyntiew ia la ka Ri bad ka ka Jaid-bpnriew, ki la iarap ia u ban thoh pyndep ia kiba bun tylli ki Kot bad ki jingtrei kiba kordor hapoh ka Aiom kaba lyngkot kaba u Trai-Nongthaw u la ai ia u.

## Katto Katne Aiu Ki Dak Jingkhein Ki Iathuh la Ngi Shaphang Ki Khynnah Khasi Kiba Ialeh la Ka Pre - University Eksamin Jong Ka Skul - Bah N. E. H. U. Ha ki Snem 1974, 1975 Bad 1976.

— *Torist Mark Kharhudon M Sc.*

Ha kane ka snem 1978 ha kaba ngi rakhe ia ka lyngkhuu dap shiepah snem i Babu Mondon Bareh. nga ngelt kan long kaba dei eh ba ngin lakren iapyrkhat shaphang ki samla jong ngi bad ka jingshong skul jong ki i Babu Mondon Bareh i la long uwel na ki rishot ka ri, iba la iohi jngai ba ka lawei jongka ri bad ka jaidbynriew ka shong ha ki lai tylli ki maw nongrim : ka jingtpbriew tlp-Ble', ka jingnang jngstad bad ka jingminot bad lei hok ia la' ka kamram. I la sakhi ia kane da ka jingim jong i bad pyn-paw da ki kam jong i kiba ngi iohi ki long da shisha ban pynskhem ia kine ki maw nongrim.

Ha ka jingradei bad ka jingnang jingstad ne ka thoh ka pule, i la pynlut por shibun ha kaba iarap ia ki khynnah Khasi ban kyntiew shaphrang ha ka thoh ka tar. I la lah ban leh ia kane kham bha shuh—

shuh lyngba ka kam ba i trei khamtam eh kum u nongpeit skul. I la minot ha la ka kam bad la ong ba ym pat don u nongpeit skul uba kitkhia bad ba tista kum ma i. I don ka jingagnud ban iohi ba ki khynnah Khasi ne ki khun ka ri ki roi bad kiew shaphrang ha ka thoh ka tar bad ka pyrkhat pyrdain. Ngi lah ban mut dur kum-no u riw—tymmen un pyrkhat ia ngi ha kane ka juk mynta ha kaba ym tang ba ki lad ki kaba ki don kyrhai sawdong jong ngi hynrei khamtam eh namar ka jingpyniaid bad jingsynshar ia la ka jylla ka long halor ki kti jong ngi hi.

Nga la lum katto katne ki dak jingkhein halor ki khynnah Khasi kiba ialeh ia ka Pre—University Eksamin ba ngin ioh ia pyrkhat lang halor ki jingeh bad jingwit ba ngi lah ban shem :

Na ka Ing 1, ngi shem ba ki khynnah

Khasi ki duna eh kiba shim saian (science) katba kiwei kiwei pat ki samla bymdei riewlum ki la shim saian kumba mar shiteng na ki. Haba kynthup lang baroh lai snem ngi shem ba ka jingshim la ka saian bad ka Arts na ka shispah (percentage) ka long tang 16% bad 18%. Ka jylla long ngi ym tang ba ka donkam shibun ki saiantis hynrei ka juk, lashai lashisngi kan long ka juk saian bad ki kor ki bor (science & technological age) ngi donkam namarkata ban pyinkhreh ia ki samla na ka bynta katel ka juk saian. Kumno yn leh ia kane? Nga ieh hangne ba ngin ia pyrkhath lang.

Na ka Ing 2, ngi iohi ba hapdeng ki kynthei bad ki shynrang kiba pule P. U. ki shynrang ki kham labun kiba pule saian Kane ka long lehse ia ka daw ba ka Jngkhein (Mathematics) ka long ba dei ban shlm (compulsory) ia ki shynrang. Ka jingpyrkhat ban pynshim jingkhein noh ia baroh ha ka H.S.L.C kan pynbun lehse ki samla ki ban pule saian.

Na ka Ing 3, ngi shem hapdeng kiba ialeh la ka P U (Arts) kiba bun dei kiba pheil (fail) bad kiba pass kim kot tang mar shiteng jong kiba ialeh. Kane kam long satia hapdeng kiwei pat ki samla bymdei riewlum kiba pule ha ki uh ki kol lege bad lehse kim bym ioh bai—ban (scholarship) kum ki khynna riewun jong ngi. Kumjuh ruh ngi iohi ia ka juh ka dur hapdeng ki samla kiba ialeh ia ka P U (Science) Ba'ei ka leit long kumne? Ka don ka jingpyrkhat ba kane ka jingti bai—bam ka lah ban pyinkiew ia ka kyrdan (standard) ne ka lah ban pyinhia ia ka

Haba ngi bisar ia ka jingpass kynthei—shynrang ngi shem ha ka Ing 4 bad Ing 5 ba ka percentage jingpass ha ka Arts ki long jan mar kumjuh kynthei-shynrang (44.1% bad 43.7%). Katba ha ka Saian pat ki kham lah ki kynthei (59.4% ia 46.4%). Shuh—shuh ngi shem ba ha ka Arts kiba bun dei kiba pass ha ka III Division, katba ha ka Saian pat kiba bun dei kiba pass ha ka II Division.

Lada ngi peit bniah pat ia ka jingpyn-

bynta ka jingpass ha ki Division I, II bad III ngi shem ba ha ka Arts ki shynrang bad ki kynthei ki la long jan mar kumjuh kumjuh, katba ha ka Saian pat ki kham lah ki kynthei kham—tam kito kiba ioh I Division. Kane ka long lehse namar napdeng ki kynthei kiba shim saian ki dei kito kiba la lied bha (selected). Hynrei haba ki kynthei ki kham bun kiba ia shim saian kum ha ka snem 1976 ka jingpass pat ka hiar shibun. (Na ka Ing 2 bad 5).

Haba shim kyllum ia ka result jong ki khynnah Khasi ha kine ki lai snem (1974, 1975 bad 1976) ba la dep ngi lah ban ong ba ka jingpyni (performance) ka long kaba duna shibun (poor). Nalor baka jingpass ka long tang mar shiteng na kiba ialeh hynrei na kiba iapass ruh kiba bun ki long kiba sah shadien bad kiba long—pdeng (mediocre).

Ka Pre-University ka dei ka khyndai lad bad ka jingim u samla ha kaba u lah ban jingoh bad kam sha kiba bun rukom ki lad bad ki lynti kiba don hakhamat jong u. Ka long ruh u dieng kot ban thew ia ka lawei jong ka ri bad ban iohi ia ki jingdonkam jong ka. Namar dei na ka Pre-University result ba ngi lah ban t p katno ngut ki doctor, ki engineer, ki agriculture saiantis, ki veterinary saiantis, ki technologist, ki nonghikal, ki nongtrei kan ba tuit, ki pleader bad ki riewpynaid hima sima (politician) ba ka ri ka lah pynruh shisnem shisnem Lada ki samla ka ri kim ieng ban pynpaw bad pynm ia kaba bha eh kaba don ha ki, ka lawe jong ka ri ka shong syler namar kane ka juk kaba mynta ka long ka juk jong ki jingiakhun (competitive age) bad lada ngi long ha kane ka dur ngi duh noh shibun ki lad bad hap ban ia hun tang ha kyrdan buh kyrpang (reservation) kaba ngim tip katno slem kan ap ia ngi

**Ka dor jong ka shong skul P U.**

Haba khein ia ka dor ba u khynnah P U u donkam shisnem shisnem ka long kumne:

a) Na ka liang ki kmie ki kpa :  
 Bai skul, eksamin etc ...Rs. 260  
 Bai-kot bai-sia .. Rs. 300  
 Bai Bam (@ 120/- shi bnai) ...Rs. 1440  
 Kiwei kiwei (@ 50/- shi bnai) .. Rs. 600

Baroh Rs. 2790

b) Na ka liang ka Kollege ka jinglut na ka bynta uwei uwei u khynnah PU ka long kyllum shisnem shisnem Rs900/ ha ka dor Rs75 shi bnai.

c) Na ka liang u khynnah skul, ka jinglut jong u ka long ka kama kaba un jin da la loh lada u la leit-trei kam noh. Haba khein ha ka dor Rs250/- shi bnai kane ka jaid jinglut (opportunity cost) ka long Rs3000/- shisnem.

Kumta haba khein kyllum baroh lai jaid ki jinglut, ka dor jong ka jingshong skul PU na ka bynta uwei u khynnah skul ka long Rs6690/- shisnem. Ngi lah ban ong ba uwei pa uwei u khynnah PU u kitram sha ki kmie ki kpa 41.8%, sha ka Kollege-13.4% bad sha lade 44.8%. Ne ngi lah ban ong ba u kit ram haduh 55.2% (41.8% + 13.5%) sha ka ri bad 44.8%

sha lade Hynrei lada ngi shim ba, um, loh kam ne um treh leit trei kam ka jinglut ka long Rs3690 kumta ka jingkitram jong u sha ki kmie ki kpa bad sha ka Kollege ka lang 7.56% bad 2.44% shisnem. Ngi kren s'aphang ka jingkitram jong u sha ka ri Kael ka jingkitram jong ka ri rat sha u? U la loh ne em ki lad (facilities) ban pynroi ia ka shong skul jong u. Ngi loh namarkata ba uwei pa uwei u khynnah u kitram sha ka ri bad ka ri ruh ka kitram sha u. Kine ki long ki ar tyili ki dak line (curve) kiba lada ngi lah ban loh ia ka pdeng kaba biang (equilibrium) ngi lah ban loh ia kaba bha eh na u khynnah skul ha ki jingpule jong u.

Ki don shuh sa kiwei kiwei ki jingiohi ba ki dak jingkhain ba la ai hangne ki dang buhrleh; nga loh ha phi ki samja pule ban wad ia ki bad ban loh jinghikai ruh na ki. Kum ki samia ba dang pule ka lad kaba bha eh ban sbakri ia la ka ri bad ka jaidbynriew ka long ban minot bad ban ro, ha ki jingpu'e joungi. Kane nga ngeit, kan long ka jingalkhuhlei kaba don burom eh ia U Babu Modon Bareh ha kane ka lyngkhuh dap shispah jong u.

Ing 1 : Ka jingialeh ha ka P.U.

Snem	Baroh	Arts	Science	% A	% S
1974	646	572	74	88.6	11.4
1975	778	679	108	83.9	16.1
1976	788	628	160	79.7	20.3
Baroh	2212	1870	342	84.1	15.9

Ing 2 : Ka jingialeh ha ka P.U —Kynthei : Shynrang.

Snem	Arts		Science	
	Shynrang(S)	Kynthei(K)	Shynrang(S)	Kynthei(K)
1974	233 (11%)	39 (2%)	52 (70%)	22 (30%)
1975	26 (11%)	391 (59%)	83 (76%)	26 (24%)
1976	11 (38%)	387 (62%)	103 (66%)	55 (34%)
Baroh	730 (40%)	1120 (60%)	329 (70%)	103 (20%)

Ing 3 Ka jingpass ha ka P.U.

Snem	Arts				Science			
	kibai leh	kil	pa sa	° kwei	kibai leh	kibapass	° pass	% kibapass
1974	572	22	111	17	74	46	397	62.8
1975	670	22	16	377	103	60	353	37.2
1976	628		167	31	160	76	350	49.2
Baroh	1870			316	32	162	301	56.4

Ing 4 : Ka jingpass ha ka P.U Arts

Snem	I		II		III		Phcal		% Pass	
	S	K	S	K	S	K	S	K	S	K
1974	3	1	16	31	69	107	113	197	38.6	11.7
1975	1	1	21		91	141	157	214	43.1	45.6
1976	2	1	37	56	79	111	122	213	49.4	45.0
Baroh	9	9	74	123	242	362	422	624		
* %	2.7	1.2	22.5	25.2	73.8	73.0			43.7	44.1

\* K1 % k1 shynrang napdeng k1 para shynrang ba ia pass  
k1 kynthei napdeng k1 para kynthei ba ia pass

## Ing 5 : Ka jingpass ha ka P.U.—Science

Snem	I		II		III		Pheil		% Pass	
	S	K	S	K	S	K	S	K	S	K
1974	1	1	15	9	16	4	20	11	61.1	56.0
1975	1	3	22	16	17	1	42	6	48.7	76.9
1976	1	4	16	15	14	6	74	30	29.5	45.4
Baroh	3	2	53	40	47	11	136	47		
* %	2.9	13.5	51.1	67.8	45.7	18.7			46.4	59.4

\* Ki % k' shynrang napdeng ki para shynrang ba iapass  
ki kynthei napdeng ki para kynthei ba iapass.

## KA HIMA SUTNGA LANE KA HIMA JAINTIA

— L. Gilbert Shullai.

- Shuwa ban wan kiew u Phareng,  
Bun ki 'Hima' te la la seng ;  
Ka "Jaidbynrlew" te tang kawei,  
Ha la KA RI SHONG PDENG PYR-  
THEI
- Hima Sutnga shaphang mihngl.  
Kawel na ki HIMA KHASI ;  
Ha ka snem Khadphra-Laiphew San,  
Prareng ki la wan tur kynsan.
- Ki kniph ia Jaintia Pargana,  
Nangta ruh la ka raid Gobha ;  
la u Rajendra ki hukum,  
Ba un long Sylem tang jaka lum.
- U Rajendra, kyntait um treh,  
Ban long Sylem tang ha lum sngew-  
eh;  
Kumta ki lum H ma Sutnga,  
"British Area" ki la kylla.
- U Rajendra u loh pehshon,  
Namar Hima ka la kyllon ;  
Hadien Nripa ruh, Sylem longbteng,  
U loh penshon na ki Phareng.
- Hima Sutnga ha lum ym dei,  
Ka kam ban shu rai Sylem marwei ;  
Ki khun ki hajar te kumta,  
Ki sbat ki khein, ki ialeh thma.
- Naduh snem Khadphra-Hynriewphew,  
La sdang ia pur ha shnong ha lew ;  
Nangta Khadphra-Hynriewphew Ar,  
Ka jingla'eh ky leng ka par.
- U Kiang Nongbah u khun binong,  
La nia la jutang u pynshong ;  
Ban neh ka Hok, la khie ka Thma,  
Ban pynim pat ia ka Hima.
- Snem Khadkhynda—Sawphew Hyn-  
riew.  
la "Jaidbynrlew" ka la kysiew ;  
Ka Khasi States Federation,  
Ka la pyrshang pyntylii mlon.
- Dorbar ha J'wai, ka la ral ruh,  
Ban la don lang shirup hajuh ;  
Hynrei pynban Federation,  
Ka neh shipor, nangta kyllon.



11. Kan sa lathuh ka History,  
la ki jinglia lynter lynti,  
Baler ba ym lah ban a bteng,  
Hadien ba la leit u Phareng
12. Ka daw rim te imat dang sah,  
Baroh, baroh, tylli ki kwah,  
Ban sah ka nam u Hynniewtrep,  
Naduh ba mih haohu ba sep
13. Ha kiwei ki HIMA KHASI,  
Ki Syiem ki neh ki dang don hi,  
Hima Jainia kawel na ki,  
"Kan don Syiem biang?", mih jingkylli.
14. Ha snem Khadkhyndal Sanphew Saw,  
Jainia Dorbar ka la pynpaw;  
Ba u Henry jaid Syiem Suinga,  
Del u longbteng jong u Nripa.
15. Phareng la leit, la der mynta,  
Ban pynim biang tynrai ba bha;  
Ban don u Sylem bar neh ritti,  
Kumba ju long HIMA KHASI.
16. La iohngew lang bad skur bad shnong.  
U Myilung Soso Tham u ong;  
'Jingshai ngi wad sawdong pyrthel,  
Jingshai ka Ri ngim tip el-el'.

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N.B 1 Ia ka Khasi States Federat on la pynlong ba ka 22 tarik August 1946

1. Ha ka 15 tarik August 1947 kat kum ka "Indian Independence Act 1947", ka India ka la ioh ia ka jinglatluid Bun na ki "States' kiba don ba kyilong ka Ri India i; la isohi bad ka India da kaba a i ia ka "Instrument of Accession" ha lano shuwa ka 15 tarik August 1947 Hynrei ki "Khasi States" ki la isohi bal ka India hadien katei ka 15 tarik August 1947. Tu katba dangia buhtong ban isohi ia ka "Instrument of Accession" la nang isohi nob shuwa ia ka Agreement (Standstill Arrangement) Ia ka copy jong ka Agreement (Standstill Arrangement) lah ban shem ha ka kot lyngkdp "The Khasi States Under The India Union" ha la pynim ha ka s em 1948 da u Editor "U Klun ka Ri", lah ruh ban shem ha ka Appendix "B" jong ka Kot KI HIMA KHASI
2. Ia ka copy jong ka "Instrument of Accession" jong ki 'Khasi States' lah ban shem ha ka ala 215-218 jong ka "White Paper on Indian States" ba la pynim da ka Government of India, Ministry of States ha ka anem 1950, lah ruh ban shem ha ka Appendix "C" jong ka kot KI HIMA KHASI
3. Ha ka jinglang patibah kaba khaw ha Jowai ha ka 1 (shu) tarik September 1947, la pass ia ka Resolution kaba dei shaphang ka jingiasoh jong ka Jainia Hills kum ka 'Unit' bapoh ka "Federation of Khasi States," bad la kane la ia lathuh ruh ia u Mr. J. Barah ha ka jinglang jong ka Standing Committee jong ka 'Federation of Khasi States' ha ka 18 tarik September 1947 kat kum ba ka paw na ka kot lyngkdp "Ka Synjuk Lang Ki Hima Khasi" (Synjuk VII, October 12, 1947)

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*WITH BEST COMPLIMENTS FROM :—*

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# U Rangbah Mondon Bareh, kumba nga tip bad la iohi

—A. S. Khongphai.

Ka long kaba da eh shisha, ban iathuh bad khamtam bun buh ha ka jigthoh, ia ki brieve kiba nga shu tip, ia kito ki brieve kiba nga da tip, bad ia kito ki brieve kiba nga da iohi.

Sanpew snem tam mynshuwa, ha ka por kumba 8 baje ha kawei ka step, sngi lah hat Majar, katba nga lah ban kynmaw, ba nga la leit haing u Rangbah Mondon Bareh, ha Jaraw, Shillong. Kaba ring ia nga ban ia shem bad iohi ia u, ka la long namar ba nga tip ba u la kiew ban long u nongkhmih s'ul ba rangbah ha kito ki por, da ka jungi, minot ter shi ter, bad top shi top. U la long brieve bad kiew sha ki kyrdan bym lah ban mut dur; la u la sdang khlem ioh jungnang jingstad ne degree na ki skul bad ki college. Ha ka jungkit jong nga ha kata ka step, nga la pyrkhat ba u la long u brieve bym don por wat tang ban ia kren ruh, hynre- ka la pynlyngngoh ia nga, ba la ai por ban ia shongka; ban ia kren shibun, khatam ia ka pule ka thoh, kaba nga shu sngap, katba u nangkren. Ngam pat ju ia shem ia u, hynrei mat u la tip ia nga na ka jingiatuh kiwei bad na ki jingthoh ba bun ha ki kot khubor. Haden shipor u la pyni ia ki tar bad ryg ang khawai dohkha lai phew jait, b d katba nga kynmaw, kiba kham bun ki dei ki ryngwiang lyngkot, kaba mut ba u icit a ka khwai pyn-dem, kaba donkam ka jingit i ni lot bad jingai shah - "Kine ki dei ki atiar kiba pynjah thait ia nga", u la ong, bad ha kata hi ka step ngam shym la artatien ba une u brieve u dei u riew karaw myns ein, uba lah ban pynjahthait bad pynntgen ia kiwei ruh, namar ba u la shem shisha ia ka kam ba u bang ban leh ha ki por ba u lait. Hangne ka pynkynmaw ia nga, ia u Rangbah Olim Singh, Syiem jong ka Hira Khyrim, uba la um don por bad khamtam ha kito ki snem ba jeshong Dorbar ha ka por ka Federation of Khasi States, hynrei u la pylait

por ban leit khawai saw/san baje mynstep bad wan phai sha iing ha ka por phra ne khyndat baje mynstep. Hynrei, hyniew phew snem mynshuwa, ki brieve ki isid da ka kjet, ki ioh bam ia ka lyer kaba khuid, ki iohi ia ki syntiew, ki skud kiba itynnad bad ka jingmih sngi ba ithiang dangstep phyrngap ha wah Umiam, khamtam ha ka por synrai. U Bah Frenchant Tariang, uba icit bha ia ka jingitynnad ka mariang bad uba shait ba khlain u ju ong, "Ka long ka apot ban pang ha ka por synrai, khamtam haba nga iohi ia ki lok kiba hiar sha wah Umiam bad la ki ryngwiang khwai dohkha."!

Ka long ka jingshisha bad ka bym lah ban len ruh ba u nongkhwai dohkha, u dei shisha u riew donburon, u bym don por ban ia kaja majia bad ki brieve. namar harud wah u iohi ia ki lad-lad bad ki thwei kiba itynnad, u ioh sngew ia ki jingrwai ba kynud bad ba pah ki sim laiphew jait, ka lyer kaba khuid bad ki dieng ki syntiew ba itynnad haruh wah, bad tang shu poi, u khroh, u ia leh kai bad ki dohkha, kiba mareh ha kilad-lad ne ba jing hapoh ki thwei. Ka jingpyrkhat jong u ka long tang kumno ba kin shim ban bam ia ka jingbam ba u pah. Kiong ba u nongkhwai dohkha (angli-r) u dei u riw donburom, bad kuma haba ia kren bad u, dei ban kren bad leh don akor (An angli-r is a gentleman, so dealer speak to him in a gentlemanly way). La ki brieve ki bin ia kane ka sport ha kito ki por, hynrei ngi iohi mynta, ba kane ka dei kawei na ki sports kiba ki khynnah, samla bad ki tymmen ki kro ruh ki lah ban iohi ia ka, khkm da pynlut pisa shibun peisa shibun, hynrei ki lah ruh ban iohi jingkoit jingkhiah bad pylait na ki jingsang bun jait kaba pynuma ia ka bai dawai. Haba nga ong ia kane, ngam mut tang ia ka jingkhwai dohkha (angling) hynrei ia kino-kino ki sports kiba u

briew u angewynnad ban pyajah thait ba ka por ba u lait, kumba foot-ball, hockey, basket-ball, volley ball, tennis, cricket, golf, ia siat khnam bad kumba ter-ter

La la kha ia une u rangbah ha ri Jaintia ha Jowai kumba 19 snem ei-ei shuwa u jumai bah jong ka snem 1897, hynrei ka jaka ha kaba la pynkhreh ia u ban ia leh ia ka thma jong ka jingim, ka dei ha ka ri Sohra, ba itynnad, ha kaba u la leit pule ha ka Cherra Theological Institute, kumba ar snem ei-ei shuwa u jumai bah. U la ia poi kha bad I Besins, khun I Sulemon jait Dkhar Ngapynta, iba dei ruh i khun jong u Rev. Khnong jait Sutnga, uba ngi tip kum u nonghi' i uba nyngkong ha ka Theological Institute ha Sehra. Ki ong ba u Rev. Khnong u dei u pyrsa arkmie jong u Rajendrasingh, u syiem Jaintia uba la iehnoh ia ka jinglong syiem ha ka snem 1835 kaba kynthup ym tang ia ka Hima Jaintia hynrei ia ki bynta jong ka Nowgong, Cachar bad Bangla-desh ruh.

Nga khamithuh bha ia u Rangbah Surendro Bareh, u para trai jong u Rangbah Mondon Bareh. Une u Rangbah Surendro Bareh, la la um shym la pass ia ka ain, hynrei u la long uba tbit kumba nga iohi ha kiba bun ki motkot-duma kiba u la wan wad ia ka jingiarap jong-nga. U Rangbah Surendro Bareh u la ia poi kha bad I Tudiah Sutnga, pyrsa trai u Rev. Khnong.

U Rangbah Mondon Bareh u la ioh bun kijinghikai ba kordor ra u Sahap John Roberts bad ka Mem rim. Mrs. John Roberts bad dei m u bid ki, kiba la pyndepia ka jingpynkylla Khasi ia ka kot Pilgi im's Progress ba la skon ha ka snem 1910. Ha kito ki por ka jingkhie revival ka la sar ha ri Khasi. bad khamtam ha Lait-tyra ha ka snem 1905.

Une n rangbah, u lathoh bun ki kot ki bym don jaka ban niew tang hangne, hynrei kaba shoh ia nga ka dei kaba u la bang ban pule ra ka "Arabian Nights", kaba ha ka, ki don

lut ki jingithuh, kham bad ki jingithuh ha ka pyrthai, kumba ongwek u nengthoh, , ba baroh kaba phi ioh mynta ki don ha ka "Arabian Nights" (all you invent today can be found in The Arabian Nights"). Nga kymaw ba nga la pule ia kane ka kot miet sngi, katba nga lait por, ha ki snem 1917-18 ha Nongjri ha kaba I Pa, u Rangbah Ruhim Singh Singh Nongkynrih, iba la ioh pang jur, na ka jingmong ka kiat ba trud u kynbat iap-pynnang.

Kaba shoh ia ka jingim une u rangbah ka dei ka jingiai minot bad jingiai shah. Ka jingiai shah, ki ju ong, ka long kaba khang, hynrei u soh uba mih na ka u long uba thiang. Une u rangbah u la pynpaw, lyngba ka jingim, ia ki jingeh, jingkyrduh, ba u la ia shem, bad kiba u la lah ban jop da la ka mon ba khlain, kumba u la pass ruh ia ka Matric wat u da u la dap 41 snem karta. Ka long kaba da ch da eh shisha ha kito ki por ban ioh pule kot, namar ym pat don skul bah ne ioh lad ioh lynti kumba long mynta. Une u rangbah u la kwah ban im suk khem ia kajia majea bad ro bad no u la kiar na ki kam kwah bor ka jing-synshar sain pyrthai. U la iait tang ia ka jing-tynnad ka pyrthai ka mariang kumba ki khun jong u ki ong Ngim da tip shibun shaphang ka jinglong khynnah jong i. Kaba ngi tip khyndiat ka long ba i ju brai ban leit khwai dehkha bad beh mrad bad kumjuh ha kaba beh kyieng thain jar bad riam sim. Lyngba kine ki kam i la ju iait ia la leit lum leit wah, ia ka mariang ruh bad ia ki bor kiba sha lyndet jong ka, kiba ktah ia ka dohnud jong i, kaba la phalang ruh hadien, ha ki dak ba i la pruid ha ka jingthoh jingpule jong i. I la iait ia ka kam leit khwai haduh ki sngi ba khadduh jong i.

Mano ba lah ban pyrkhat ba un dangim dangim hadien ynda u la ioh kem pang ha Rikhen ha kaba u la dei ban iaid da ka kiat ha kito ki por ban poi ha Mairang bad nangta shane sha Luban. Kare ka dei ka mon ba u la kwah ban im, ym kum kiwei kiba duh jingkyrmen haba ki pang. Hynrei ka jingpang kaba la jop ia u, ka dei ha u bnei Risaw 1932,

ha Rngain (Lyngkyrdem), u la wan phai sha Shillong ha ka 17th October, 1932 bad ki jong u Dr. H. G. Roberts bad Matron Miss Buckley, ki la ialeh shitom, hynrei ym don ba lah leh ei-ei shuh haba la skut la u 'sai hukom bad u la khlad noh na kane ka pyrthei ha ka 23rd October, 1932. Ka khubor, kaba ngi lah ban loh na ka jingim jong u, ka long ban lai minot, iai shah, ban ym duh jingkyrnen, hynrei ban kyrmen ban im, namar kata ka mynsiem ba thiah ha ka jingiap ka la shong. U la pynlong brier hi ia lade, ka jingim jong u, ka pyni ruh ha ki khun ki kiew ha kiba u la aia la ka jong ka spah long brier (biological capital). U la lum ki jingtip kyllng bad u la pynlong ia ki kum la ki jong. Ka jingim jong u ka dei ban long ka nongmuna, kumba u la iehnoh ia la ki dien-jat ha ki shyiap jong ka por. To nga ia kyruraw ba la kha ia u shispah snem mynshuwa, hynrei u im bad u kren ha ngi mynta -ba umpohliw jingstad ngin ia dih.

## Ka Jingieit Ri

— B. Chedrack Jyrwa.

Ka jingieit Ri ka kha na u Phniang ka jing-shynrang ne naka mynsiem riwshynrang. Ka Proverb Sanskrit ka ong Ka kmie bad ka Ri jongphi, ka kham khraw wat ban iaka Bneng". Ym don uno uno ne kano kano kiba la kha bad im ha kano kano ka Ri. kiba shlan ban pynmuh ka kt en ngan ieit ia la ka Ri." Ka jing-sngewieit iala ka Ri. kam dei satia ka ktien khalor, hynrei kaba la kha pura bnai bha, Naduh dangrit la hiki bad pynsngewthuh hangi, iaka jingkordor jong ka Ri jongngi, namar ba na ki thied sram jong ngi ka snam ki Meidot ki Padot kiba la thied ia kane ka Ri jongngi da ka dor jong ka s am, ka ba dangkyn-shait ruh ha ngi haduh mynta. Dei na kane ka daw ba ka mynsiem ieit ri ka kyrsoi ha ngi uwei pakawei, naduh ba ngi danglung haduh ba ngin da iaw.

Ngí don rith, shíshon kfilastuan-Rita ngi dei ban leh ne pynpaw na ka bynta la 'ka Ri ba ngi ieit'eh. Kiba kongsan ki long-tang-pyn-neh -iaki hok, ka riti ka duster, ka riam ka beik, ka niam ka rukom, ka kishah ka suhlang, ka khynkew ka shyap bad ka shyap siem ka jinglongtrai hale ka jeng ka Ri. Kine ki long tang khyrdiat, eh na ki thup kiba ba kiba ngi dei ban leh ha ka bynta ka ri ba ngi eit Lada weng noh nangi ia kye ki kanyah kiba ngi dei ban leh, khlem siratien ngin shah am, ki faghtong-Shyliangrai.

Judon u ingkhong Shyliangrat,  
u bym u ong wat tang shi wat,  
Kane ka dei ka Ri jong-nga.  
Sawdong pyrthei haei kum ka ;"

Baroh ngi angwarsang iala ka Ri ha laka la kha ia ngi, bad ym don mano mano ba sngew-poh iaka, ha kano kano ka rukom. Ki kham dapsynrang bad ki Theikynsai kiba la ne pynkha, kim long tang ki ksan rympei, hynrei ki long da shisha ki khun Khlawaji kiba kibi ban aiti wat iaka jingim na ka bynta jongka ha kano kano ka doi. Ha ka jingshicha, ngi la dei ban rwar .....

Aiu Ko Ri baieit jongaga,  
Ngan leh namar jong pha ?"

Kane ka mynsiem kadei ban khie im bare-bor hangi, bad ka shong ruh hangi ki khun ka Ri, ban thiw, ban tai, ban trit, ba ka jaitbyr-riew lawei kan sain, da ki Rang bad ki Thei don main. Namar lada ka jaitbyrriew ka iap iano ngin kynroh pyp ? Hato la ka Ri, Ka Niam ne iaki Nongialam ? Ka jingieit Ri namar kata kam dei ban kletberong ha ki ki ki ingkhong Shyliangrat ne ki (Phap-myntoi. Ngí tang shu khein sting ia karé ka jingieit ne leh hym suiraw, ka Ri kha kyllng prah, ka jingkit khlich ka long haler jongngi.

Kane ka mynsiem ku dei ban speh naduh ba ngi la sngewthuh ia ku ba long shisha, kiba ka kmie kaba kdap bad sumar tangi. Ngí dei ban aiald iaka ba kan suh thied jylliew bha kumina kula suhthied ha ka Phni Nonglaj bad U

Tirot Singh ka Hama Nongkhilaw, U Kiang Nongbah ka ri Pnar. Dei na kine ruh ba ka matkylilang ka sei ala sei soh haduh mynta Haden ba kila siw dep iaka damli ba khatduh Ka matkylilang jong ngi ruh kala phuh bad u lapmynsaw u sdang ban ngaw Ki erbetemong bad ki erbatesi ki shad katba ki pekha-slew ki dang kaweh ha shitenz riati Ka dohnud Ki longkpa kiba la pha lade ha ka duwan ka jingieit Ri tang da ka wait bnoh ia u nongshun u ah na pdot Ki hum ki wah ki riati ki ram da ka bor ba maian ki thom khlem jingbuh bot ka dieng ka maw Ki Synrang bad ki Pubon la khmat jongki ki long tang ki it ap nongshun Niar eh ban mih uno uno ne kano kano kiba nud ban long ki nongshet kyila ne ki lngkhong Shvilangmat na ka bynta la ka Ri bad ka jait bynriew

Ki Mawbyinna kine kynshreng ha them ha lum kylleng ki jeng Ki Thei dondur ki Ranglmphuin ka pyrthei haka jingsliangong ka kyili naei mo la kha ? Ban shu ong ngi jait iala ka Ri khlem ki kam ba ngi pynpaw ka long ka bym lah ban pdiang bad ka sting thew katta katta Namar ka ksiai ka sah hi ka ksiair kumba ka jingieit ia ba nylla ka kiw ha shynrong ban rwai taroh tang ia ka Ka Ri ka dawa iaka jingieit kaba shisha Nangta ka khaia ka jingshakri hok jongngi iaki para doh para snam ba kin san kin rangbah, haduh ba ki ruh kin da sngewthuh ia kata ka juh Khamtam ban bsah naka dohnud jongki ne duh ba ki danglung, ban t p iaka jinglapher u paradch u parasnam nyngkong bad u shongthap shongbiang khatduh khatwai Dei ban btcp ia kane ka mynsiem iait Ri ha kare ka pateng kum ka pateng bynriew kaba la mad, kaba la shem bnd kaba la iakynduh marmet iaka jingshyrkhei kaba ap iaka Ri bad ka jait- bynriew

Kum ki khun u Hynniewtrup nti don ka jingieit ba kypang iala ka jong ka Ri bad ka jaitbynriew Man ki jaitbynriew ka Pyrthei ki don ka jingsnaw sarong iala ka Ri kaba la pynkha ia ki Wat ki jingthaw bapher jong ka Mariang ki tip kumno ban iait iait ka jaka ba k' shong k' sah, njar eh ba ngi

lah ban beh iaki nangta, jait satang hied ngi leh da ka bor Ki ruh ki sngewthuh iaka jing ruhbeim, bad ki sngewsih ruh ia kata. Ki mrad ki don ki bniat bad ki tyrsim ban dait bad ban tar Ki Sim ki don ki thapriang ki tyrsim bad ka kfn ut, ban thap, ban ksam bad banpi h Ki bscin ki don ki bniat bad ka nei ban puh, b n synpat bad bankhlm li don ka buit b d ka ber ban iada ialade ra ki nongshun kiba thap ban thom bor ia u i Ym don i amarkata uba reit iala ka ri u ba slah ba kata ka ri kan h p haki kti ki noigshun ne ki noigthon bor Kiba shah kum ia kata ki loig kiba dui a ka jir iait iala ka i kila dui a ka jugsheipiang Kiba jyndor ka jingichi bed ki bym salia iala ka doh ka siam Hynrei kiba don ka jingiat p lem keli shynrang ka myrsim kaba snar b d ka jir iait shen phang kaba paka kin nym shah ia kaba kum kata kan van lynshop

Ka kan ram kaba nti dei ban leh ka long ba ngi long kiba la kti ban jashah shitom lada ki jingshah bai bein ki wan haka Ng n long ruh kiba la kti ban treisshit na ka bynta ka jugsan b d ka jir gci jongka haka liang baroh W t la da ka de ban aiti ala ka j g m na ka bynta jongka lada ka shah ka pud ban leh kum ta H to ka ri baret jongngi kam long ruh kum ka kr uc kaba lah kaba iai kabi ha ki preh jong ka la thum ka bih iangri ma i la ka sngi Lyi gba jong ka ruh ngi im pahih pahai bed ngi i kilitud kyili id mynsiem Ka mynsi m i itti ka dei ban thaw thynriew ha ka dohnud jong ngi ba ka bam nangieitj kum nym lah ban ich jaka Ngim dei ban don tang ki M in Rangbah bad ka reng mattah Hynrei ngi dei ban long kiba skhem ha la ka nongrim khrang ba ki jinekyrthep un saw bad ki jingpyrshang ban s it ia ka tynrai kin nym don bor ban ktah Bin s it ia ka tynrai jong kano kano ka jait bynriew ka long kaba eh katta katta

Ki tyrthup wah ki kie kilitud  
Mano ban khang ia ki ?  
Ngi ruh kum ki, matti ngin pruid,  
Ban iait ka la ka Ri

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**Speakers addressing the Public Meeting held on 23rd October 1978  
at the Khasi National Durbar Hall, Mawkhar, Shillong.**



**Dr R S Lyngdoh**



**Mr F M Reade Syiem  
giving a presidential  
address**



**Rev W. Manners**







Mr. R. F. Rymba



A part of audience in the Public Meeting





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| 2. Jingrwai plie   |     | Bah K. W. Nongrum (Ba shu pyntem)  |
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| 4. Jingkren  | ... | Rev. W. Mannern.   |
| 5. Jingkren  | ... | Dr. R. S. Lyngdoh.   |
| 6. Jingrwai  | ... | Bah Hermon Shadap.   |
| 7. Jingai khusnam ia kiba jop<br>ha ka Essay Competition | ... | Da I Kong Ephrinolis Dkhar   |
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U Nongpynbna (Announcer) Bah B.R. Kharlukhi

- |  |     |   |
|--|-----|---|
| 1. Nongialam   | ... | Kong A.D. Tham.   |
| 2. Jingkrenpdianh Sngewbha   | ... | Bah B. Chedrack Jyrwa.<br>Secretary, Literary Committee;<br>Syngkhong Kyntiew Ri. |
| 3. Jingpynithuh ia ki Nongbishar, ki<br>nongthew Nongwoh ( Judge ) | ... | Da I Nongialam.   |

#### KA BYNTA KABA AR

- |  |     |                                   |
|--|-----|-----------------------------------|
| 4. Jingrwai plie                           | ... | Bah Victor Tennyson.              |
| 5. Skit : St. Anthony's High School        | ..  | 'Ka Tung Rymbai'                  |
| 6. Jingrwai                                | .   | Bah P.B. Kharsohtun & Ki Paralok. |
| 7. Skit : Mawkhar Christian High<br>School | ... | Ki 'Khun Samla Mynta'             |
| 8. Jingrwai                                | ... | Bah Sainkumar War.                |
| 9. Skit : St. Joseph's High School         | ... | 'Ka Sim Laidieng'                 |
| 10. Jingrwai                               | ... | Bah Tom Tailor Mukhim.            |

INTERVAL — 10 Minit.

#### KA BYNTA KABA LAI

- |   |     |  |
|---|-----|--|
| 11. Jingput Bisi  | ... | Bah Dionesly & Ki Paralok                                    |
| 12. Jingpynbna paidbah ia ka Shad u<br>Hynniew Trep           | ... | Bah B.R. Kharlukhi.  |
| 13. Jingkien  | ... | Dr. B. Pakem, Minister,<br>Agriculture, etc. Meghalaya.      |
| 14. Skit : St. Dominic High School                            | ... | 'Ka mynno: Kan bishar.                                       |
| 15. Jingrwai  | ... | Bah Hermon Shadap.   |
| 16. Skit : St. Anthony's High School<br>(Pynursala)           | ... | Kaba eh kein, tip kan long kumno?                            |
| 17. Jingrwai  | ... | Bah Lancaster Nongbet.                                       |
| 18. Skit : Synod English School.                              | ... | 'Akor ka Juk Mynta.  |
| 19. Jingrwai katba ki Nongthew nongwoh<br>ki nang pynbeit     | ..  | Bah Sainkumar War.   |
| 20. Ka jingpynbna ia kiba jop bad ka<br>jingai ia ki khusnam. | ... | Da I Kong R. Pakem.  |
| 21. Jingkren ai Khublei                                       | ... | Prof. Korbar Singh Genl.<br>Secretary, Syngkhong Kyntiew Ri. |





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